# HUGONIS GROTII
# Baptizatorum Puerorum
## INSTITUTIO.
## Alternis Interrogationibus
## ET
## RESPONSIONIBUS:

*Cui accesserunt*

Græca ejusdem Metaphrasis à CHR. WASE.
Regalis *Coll. Cantab.*

ET

Anglicana versio à FR. GOLDSMITH,
*Armigero*:

Unâ cum luculentis è S. S. Testimoniis *A. N. G.*
Scholæ *Etonensis* Informatore.

*In usum* Etonensium.

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*Secunda Editio & emendatior & observatiunculis in Græcam Metaphrasin ad calcem appensis auctior.*

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*LONDINI*,
Excudebat *Gartreda Dawson*, impensis *Johannis Hardesti*, & venum dantur apud eundem ad insigne *Aquilæ-nigræ-Imperialis* in vico vulgò vocato Duck lane. 1650.

BRITISH
MUSEUM

# Dn. IOANNI HALESIO
## Collegii ETONENSIS
## Socio.

QUo nîl *eandidiúſve*, *doctiúſve*,
Hunc non *pellepidum*, novum libellum
Sed *cultum* ſimul, & *pium* libellum
(Terſum pumice ſed *Tua* meáque)
Mittit

*Summus* & *infimus* clientum

N. G.

TO

His loving and beloved Scholars, FRANCIS GOLDSMITH of *Grayes-Inne*, Esquire, many years since at the Merchant-Taylors School, and CHRISTOPHER WASE of Kings Colledge *Cambridge*, lately at *Eaton*.

YOu remember what you have heard from *Seneca* and me; That the three Graces (those Poeticall Godesses of courtesie and kindness) were painted holding their hands round in a Ring: to shew that benefits ought to run round in a circular endless motion. The morall I desire to make good: You (in your ingenuity) will confess, that you have received something from me; and therefore, out of your gratitude, refund this: which by the same obligation, I return to you, although without your desire or knowledge. But I presume upon the old relation, that you will pardon me this one fault. For the first piece, that in Latine, the name of the *Author* will carry it over the world, especially being approved by the most grave Censors, to be herein most orthodox; for what you have added, I dare say the great and famous *Hugh* would account it no disparagement to see himselfe march in equipage with two such supporters. Neither (I hope) will any that doth but pretend to religion or learning, be offended to find them here lovingly meet together, and kindly kisse each other. This I speak in our mother tongue, that all who do but read it, may know, that even in these unhappy times, *some* Scholars doe still love goodnesse, with their old Master, but

*Ever assured friend,*

N. G.

Μεταφράσῃ

Πῶς ταῦθ' Ἑλλήνων παραδέξατο γλῶσσα θέμεθλα,
Κατέσχεν Ἑλλὰς ἤδη ἀληθέας γραφάς.
Αὐτὰρ ἀλήθεαν μέν η διαθήκη ὁδηγεῖ.
Πρόιμιον μαθὼν ὁδὸν μαθήσει.

N. Γ.

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*Adde to the English, Greek and Latine Tougues,*
*To English, Latine, Greeke, the Truth belongs.*

H. E.

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Quem docti pueris viri libellum,
Sinceræ probitatis integrârunt
Felici studio patentiorem;
Ut Græcus, Latialis, Anglicanus,
Ambiret vario trilinguis ore.
Grandis pondere plurimos doceret,
Parvus pondere neminem gravaret
Succinctus PIETATIS institutor:
Sic gratus meritò probat, petítque.

*Jo. Langley.*

*Novemb.* 4.
1647.

# HVGONIS GROTII BAPTIZATORUM Puerorum INSTITUTIO, Alternis Interrogationibus ET RESPONSIONIBUS.

1

Cis mi nate! ſacro quondã te flumine lotum?
Iſtud recordor ſæpe narratum, pater.
Scíſne etiam ritus tali quis voce notetur?
Perfudit artus purus undarum liquor.
5 Quis fuit ille autem ſacrũ qui tale peregit?
Præco ſupernæ legis, interpres Dei.
Quis locus antiquo vidit te more piatum?
Gens pia ſacratis quem celebrat cœtibus.
Quod ſonuit carmen? quæ nomina dicta lavacro?
10 Summi parentis, Filiique, & Spiritûs.
*Tréſne* Deos igitur tingendi ritus adorat?
Quin noſter *unus*, neſcit *æqualem*, Deus.
At quibus indiciis agnoſcitur iſta poteſtas?
*Sermo*, loquentem: *mundus*, auctorem decet.

Quid

# Η᾽ ΤΟΥ ΥΓΕΙΑΝΟΥ ΓΡΩΤΙΟΥ

## Τῶν παίδων βαπτιζομένων

## μυσταγωγία,

## Μετ᾽ ἐρωτήσεων καὶ ἀποκρίσεων ἀμοιβαίων,

## Παρὰ τοῦ ΧΡΙΣΤΟΦΟΡΟΥ

## ΟΥΑΣΙΟΥ.

Μεταφράσης πρὸς τὸν Ἀναγνώστην.

Εὖ με μεταφράσαι μὴ φάνης· εὖ μεταφράζει
Ὅστις ταῦτ᾽ ἀναγνοὺς ὃν βίον εὖ διάγει.

1

Τέκνον ἐμόν! ἱερᾶ πηγῇ σε λελουμένον οἶδα;
Πολλάκις ἀκούσας τοῦτο μέμνημαι, πάτερ.
Οἶσθά τε καὶ τί πέλει μυστήριον ὅ, τῆι τοι εἶπον;
Ἀγνῆς ἐκλύθην ὑδάτων ῥοιῆς δέμας.
5 Τίς δ᾽ ἄρ᾽ ἐὼν τελετὴν τόσην κατ᾽ κόσμον ἔοργε;
Κήρυξ ὑπερτάτου νόμου, μύστης Θεοῦ.
Τίς σε τόπῳ θεσμῷ κεκαθαρμένον εἶδε παλαιῷ;
Ἐκκλησιάζει θαυστεβὴς λεὼς ἵνα.
Τίς δ᾽ ἐπαοιδὴ ἕλων; Τίνι ἔκλυεν ὄνομα λοῦτρον;
10 Πατρός τε, καὶ Υἱοῦ, Πνεύματός τε παναγίου.
Τοῦνεκα τρεῖς βάπτισμα θεὸς εἴωθε σέβεσθαι;
Θεὸς μὲν εἷς ἡμέτερος ἐκ ἴσου τυχών.
Τὸν δ᾽ ἱερὸν Βασιλῆα τί μοι σημεῖον ἐλέγχει;
Λόγος λαλοῦντα, κόσμος ἐργάτην λέγει.

# THE CATECHISME OF HVGO GROTIVS

done into Engliſh Verſe

BY

FRANCIS GOLDSMITH, Eſquire.

MY Son, that thou wert once baptiz'd doſt know?
Father, I often have heard ſo.
Know'ſt thou what ceremony then was us'd?
Pure water on my limbs diffus'd.
5 Who did this ſacred water on thee poure?
1 Heavens Herald, 2 Gods Embaſſadour.
What place him ſaw thee thus to expiate?
Where Saints their metings celebrate.
What words were ſaid? what names were utter'd, know'ſt?
10 3 The Father, Sonne, and Holy Ghoſt.
Doe we in Baptiſme then three Gods adore?
4 There is but one God, and no more.
How of his power makes he declaration?
5 By his word, 6 and the worlds creation.

# Places out of the holy Scriptures to confirm the Anſwers.

1 Matth. 28. 19. Chriſt commands his Apoſtles to Preach and Baptize.
2 2 Cor. 5. 20.

3 Matth. 28. 19.

4 Deut. 6. 4. 1 Cor. 8. 4.

5 Eph. 6. 20.
6 Rom. 1. 20.

15 Quid Deus eſt tenta brevibus mihi dicere verbis ?
Mens recta, ſimplex, perpes, immutabilis.
Cur Deus hic unus *terna* tibi voce notatur ?
Papyrus illum ſacra ſic noſci jubet.
Quæ ratio ſuadet *tres* ut credantur in *uno* ?
20 Diſtat carenti fine quod fines habet.
Artificis nuſquámne Tui ſpectatur imago ?
Sol, lux, calórque *trina* ſunt, *unum* tamen.
Nil hominum natura jubet nos tale tueri ?
Vigere, ſapere, velle in *uno* ſunt *tria*.
26 Súntne *pares* genitor natúſque & ſpiritus inſons ?
Commune regnum eſt, unus æternus vigor.
Quid proprium ſummo fas eſt aſſcribere Patri ?
Quod capit ab ipſo quicquid eſt exordium.
Quid Deus ante ſui fecit primordia mundi ?
30 Ut nil ſit extrà ſufficit numen ſibi.
Ede mihi cœptis fuerit quæ rebus origo ?
Cœlum, ſolúmque fecit ex nihilo Deus.
Materiam duplicem quæ diſtinxere figuræ ?
Herba, arbor, aqua, lux, ſidera, animantes, humus.
35 Quo genus humanum lucem conſpexit ab ortu ?
Terreſtre corpus, mens data eſt divinitús.
At quos ille opifex hominem produxit in uſus ?
Deum colens beatus ut ſemper foret.

An

15 Τίς δ' ὁ Θεὸς πέλεται, βραχέως κατάλεξον ὁρίζων.
Νοῦς ὀρθὸς, ἁπλοῦς, ἀΐδιος, καὶ μετάβολος.
Τίπτε Θεὸν φωνῆς τριοσῆς ἕνα τοῦτον ἔδειξας;
Οὕτως πέφυκεν ἐν θεοπνεύσοις γραφῆς
Ἦ ῥα λόγος πείθῃ τρεῖς εἶν ἑνὶ πιστευθῆναι;
20 Πέρας λαχόντος μὴ λαχὸν διασαλεῖ.
Οὔ ποθι δ' ἀστράπτει λαμπρὸς Παντέκτονος εἰκών;
Τρί' ὄζιν ἀλλ' ἓν ἥλιος, φῶς, θερμότης.
Ἦ ἐκ ἔστ' ἀνθρῆναι καὶ ἐν ἀνθρώπῳ παρόμοιον;
Αὔξειν, φρονεῖν τε, καὶ θέλειν, ἑνὸς τρία.
25 Ἦ Πατρὶ, καὶ Υἱῷ, καὶ Πνεύματι μοῖρα μία ἴση;
Ἐίγκοινος ἀρχὴ, πάρχρονον ζωὴν κράτος.
Τ' ψίστε τί ὄ ἔστ' ἴδιον Πατρὸς ἔργον ὁρίζειν;
Ἀρχὴν δίδωσι πᾶσιν ὧν ἀρχὴ πέλει.
Πρὶν καταβαλλόμεναι κόσμον, τίνος ἔμμελεν αὐτῷ;
30 Κἂν μηδὲν ἔξω, μόνος αὐτάρκης Θεός.
Εἰπ' ἄγε μοι φύσις τίνα πρῶτα γενέθλια πυθῆς.
Γῆν ἠέρα τε κλίσεν ἠδ' ὑδρόθεν Θεός.
Ἀμφοτέραν ὕλην τίνα δαιδάλλεσι πρόσωπα;
Χθὼν, ποιὰ, δένδρη, ζῷ', ὕδωρ, φῶς, ἀστέρες.
35 Ποίας δ' ἐκ γυναῖκας μέροπες βροτοὶ ἐπιγεγάασι;
Γεῶδές ὄζι σῶμα, νοῦς θεόσδοτος.
Ἄνθρωπον ὦ Πατὴρ αὐδρῶν τίνος εἵνεκα πλάσεν;
Εὐδαιμονήσῃν αἰὲν εὐσεβοῦντα νοῦν.

15 *Tell me how God may briefly be defin'd?*
1 *A good, pure, infinite,* 2 *changeless mind.*
*Why is* one *God set forth in persons* three?
3 *In holy Writ thus known is he.*
*That* three *are* one, *what reason can us teach?*
20 God *is above all* humane *reach.*
*Can it by no* similitude *be showne?*
*The* Sun, Heat, Light, *are* three, *yet* one.
*May we not some such thing in mankinde see?*
Life, Reason, Will, *in* one *are* three.
25 *Are Father, Son, and* Spirit equall? *They*
4 *With* equall *might* one *Scepter sway.*
*What is most proper to the* Father? *All*
5 *Things take from him* originall.
*How e're the world began was God imploy'd?*
30 6 *He, without it, himselfe enjoy'd.*
*Say from what* matter *did things take their birth?*
7 *Of* nothing *God made heaven and earth.*
*What differing formes are in both places found?*
8 *Plants, water, light, starres, animals, ground.*
35 *Of what was man first made? To him was given*
9 *A* body *of* earth, *a* minde *from* heaven.
*But to what end did God make man? That he*
*Might* serve *him, and* blest *ever be.*

*Could*

1 Matth. 19. 17.
2 John 4. 24. Cor. 3. 17, Jam. 1. 17. Psalm 101. 26. 27. 1 Sam. 15. 29.
3 1 John 5. 7. Matth. 28. 19. 2 Cor. 13. 14.

4 John 5. 17, 18, 19, 20, 21, 22. John 10. 30.

5 1 Cor. 8. 6.

6 John 17. 5.

7 Gen. 1.

8 Gen. 1.

9 Gen. 2. 7.

An facile hoc homini divina capessere jussa ?
40 Certè, creato quippe ad exemplum Dei.
Unde igitur labes ægrotis mentibus hæret ?
*Primi* Satoris crimine, at *nostro* quoque.
Résne Deus lapsu volvi permittit inani ?
Extat, manétque nil nisi ejus numine.
45 Cur mala committi patitur si cuncta gubernat ?
Bonus, atque *sapiens* utitur rectè *malis*.
Estne Deo quidvis faciendi plena facultas ?
Quicquid *decorum* est, inde *cunctipotem* vocant.
Vera Dei soboles dic quando duxerit ortum ?
50 *Homo* ille in *ævo* natus, *ante* ævum *Deus*.
Quid fuit ille Dei priùs omni filius ævo ?
Imago, ratio, sermo, consilium Patris.
Estne aliquid Nati quo sit testata potestas ?
Factus *per ipsum* mundus, *absque* ipso nihil.
55 Unde animam humanam, mortalésque induit artus ?
Fœcunda *virgo Spiritûs* peperit satu.
Quod tulit, ede mihi, divina Puerpera nomen ?
Stirps ABRAHAMI, *Maria* DAVIDIS genus.
Ergò Deo diversus homo binique fuere ?
60 Erat unus idem, quíque *homo*, quique & *Deus*.
Permixtúmne fuit cum non pereunte caducum ?
Convênit *impermixta* natura utraque.

Afferíne

Ἦ ῥ' ἐπὶ ἀνθρώπῳ Θεὸς ἄισμα θεσμὰ φυλάσσῃν;
40 Ναὶ μὰν, ὅμοιος ἐξεπλάσθη γὰρ Θεῷ.
Ἀμπλακίη πόθεν ἐν δεινῇς πρὸς φρεσὶ πέφυκε;
Πρωτοστατὴς μὴ αἴτιος, χ' ἡμεῖς ἅμα.
Ἦ Θεὸς αὐτομάτως κόσμον προέηκε φέρεσθαι;
Παν μὲν ζωὴ ἀπῷ καὶ φύει καὶ σώζεται.
45 Ἢν πάντων κρατέῃ, τί κακὰς ποτε τολμᾶς ἀρέσθαι;
Εὖ καὶ σοφὰς γὰρ ἀθετεῖ τὸ δύσνομον.
Ἢ Θεὸς ὑψιμέδων δυσίας ῥέα πάντα τελέσαι;
Πρέποντα πάντα, Παγκρατὲς ὅθεν κλύῃ.
Γνῶσις Ἀθανάτου Παῖς εἰπὲ πότ' ἔμμορεν ἀρχῆς;
50 Ἀνθρωπος ἐν χρόνῳ, Θεὸς φὺς πρὸ χρόνου.
Θεσπεσίη φύσις τί πολ' ἦν πρὶν τὸ χρόνον εἶναι;
Βουλὴ, χαρακτὴρ, ἑκάτερος λόγος Πατρός.
Ἦ ῥά τι καὶ μεγάλου δείξαις ἐπιμάρτυρον Υἱοῦ;
Κτίσιν δι' ἔθεν ὁ κόσμος, ἄτερ ἔθεν οὐδὲ ἕν.
55 Ἀνδρομέην φυχὴν πόθεν ἔσατο, θνητά τε γῦα;
Ἐκ Πνεύματος ἄνδρος παρθένος τέκε σπορᾶς.
Εἰπ' ἄγε τοῦτο, μάκαρ τί μὲν ἔνομα θαυτόκῳ πῆε;
Μαρία Ἀβράμου φῦσα καὶ Δαβιδόθεν.
Ἀνθρώπου Θεὸς ἄλλος ἔην; δισσοὶ ἢ χθονέσσιν;
60 Εἷς ὡ ὑτὸς ἰὼ ὠ ἄνθρωπος ὤν τε χ' ὠ θεός.
Ἦ ῥα σὺ ἀφθάρτῳ κέχυτ' ἄμμιγα σπέρματι θνητόν;
Ἀξυγχύτως παρῆεν ἑκάτερον γένος.

Τοῦδε

*Could man have kept Gods Law? Yes, the* divine
40 [1] Image *at first in him did shine.*
*Whence then is this corruption in us grown?*
*By* [2] Adams *sin first, then our own.*
*Doth God at* random *suffer things to run?*
[3] *There's nothing but by him it's done.*
45 *If he rule all, why doth he sin permit?*
[4] *He wisely extracts* good *from it.*
*Can God doe every thing? He can doe all*
[5] *That's* fit, *hence him w'* Almighty *call.*
*Say when the Son of God was born? A* man
50 [6] *In* time; *But God ere time began.*
*Before all time what was he? The paternall*
[7] *Image,* [8] *Word,* [9] *Wisdome coeternall.*
*How is his power known? The world by th' Son*
[10] *Was made, without him nothing done.*
55 *A humane soule, and flesh, whence did he take?*
[11] *The Spirit, a* Virgin-mother *did make.*
*Say what name had the child bearer Divine?*
[12] Mary *of* [12] Abram's [13] David's *line.*
*Were God and man* distinct, *and* two *became?*
60 [14] God-man *one person, both the same.*
*Did then the* Godhead *and the* Man-hood *mingle?*
Both *natures met together* single.

*What*

1 Gen. 1. 27. Eccles. 7. 29.

2 Rom. 5. 12. Job 14. 4. Psal. 51. 5. Rom. 3. 9.

3 Math. 10. 29, 30.

4 Gen. 50. 2. Acts 4. 27, 28.

5 Titus 1. 2.

6 Isai. 9. 6. Iohn 8. 56, 58.

7 2 Cor. 4. 4. Col. 1. 15. Heb. 1. 3.

8 Iohn 1. 1.

9 1 Cor. 1. 24.

10 Iohn 1. 3. Col. 1. 16, 17. Heb. 1. 2.

11 Isai. 7. 14.

12 Gen. 12. 3. Gen. 18. 18. & 20. 18.

13 Marth. 1. 1. Matth. 15. 22.

14 Matth. 1. 23.

Afferrine poteſt res hoc quæ fœdus adumbret:
Exiſtit *homo* ſic *unus* animo, & corpore.
65 Natus at ille Dei cur nomine dictus *Jeſu*?
Vox iſta Solymis *ſoſpitatorem* notat.
Nomine cur illum *Chriſti* pia turba celebrat?
Mos *regem inungi*, fecit hunc *regem* Pater.
Quâ verò peperit nobis ratione ſalutem?
70 *Vitâ* atque *morte*, deinde vitâ *reddit â*.
Illius ex *vitâ* quos eſt tibi carpere fructus?
Docet illa *verbis*, monſtrat *exemplo* viam.
Perſpicuâ quicquid docuit complectere ſummâ;
*Nôſſe*, atque purâ mente *venerari* Deum.
75 Quas cupit iſta ſibi pietatis regula partes?
Has: *pœnitere*, *credere*, & benè *vivere*.
Dic quid ſignificet pars iſto ex ordine *prima*?
Commiſſa *flere*, flenda non *committere*.
Quænam vera *fides* certam paritura ſalutem?
80 Deo loquenti *credere* & *confidere*.
At cui nos opus eſt *imprimis* credere dicto?
*Gratis* quod homines crimine abſolvit Deus.
Quid benefacta igitur quæ lex præſcribit amoris?
Sunt iſta fidei *fructus*, ad vitam *via*.
85 Sanctior aura Dei quos nobis dictat amandos?
*Deum* ante cuncta, proximéque *hominem* alterum.

An

Τοῦδε τί μοι ζείγυς σκιερὸν δώσιν ὁ πωπήν;
Ἄνθρωπον ὅτω σῶμα καὶ ψυχὴ τελεῖ.
65 Τί πῆε δ' θαυμάζεθ κλυτὸν ὄνομα κέκλεῖ' Ἰησοῦς;
Σωτὴρ Ἑβραίοις τοῦτο σημαῖνον κυρεῖ.
Τί πῆε δ' καὶ Χριστὸν θεράποντές ἑ κικλήσκουσιν;
Ἄναξ κέχρις', Ἄνακλα θῆκέ νιν Πατήρ.
Ἦ δὲ τί κεν ῥέζων ἡμέας θανάτοιο ἔλυσε;
70 Ζῶν μὲν, θανὼν τ', καὶ θὶς αὖς ἐκ νεκρῶν.
Πῶς δὲ τί τοι χεραίσμεῖ κείνε εἰ θ' ἠδ' ὀνίνησι;
Λέγων διδάσκει, δρῶν ὁδὸν παρδεικνύς.
Πάντα μοι ὅσ' ἐδίδαξε διαῤῥήδην κεφαλαῦ.
Γνῶναι μὲν, ἀγνῶς τ' εὐσεβεῖν τὰ πρὸς Θεόν.
75 Τοῦτο δ' θρησκείας τίνα σύλλαβε θέσφατον ἔργα;
Τάδε μετάνοιαν, πίστιν, ἔυνομον βίον.
Τούτων ἐκ μοὶ φράζε μέρθ τί δ' οἷ ἤθελε πρῶτον;
Πραγῶτα κλαίφν, ἀξιόκλαυς' ὁ πραγεῖν.
Τίς δ' ὀρθὴ πίστις σωτήρια δῶρα τεκοῦσα;
80 Θαῤῥεῖν θεῷ λαλοῦντι, καὶ πεποιθέναι.
Πιστευτὸν δ' τίνι γνώμη πρῶτ' ἔξοχον ἄλλων;
Χάριν δικαιοῦν αὐτὸν ἀνθρώπους Θεόν.
Ἔργα τί δ' ἐν ἀγάπης τὰ νόμθ φύεται ἄνωγε;
Τἀκεῖνα, πίστεως καρπὸς, εἰς ζωὴν τρίβθ.
85 Πνεῦμα Θεοῦ ἅγιον κέλεθ τίνας ἀμφαγαπάζειν;
Θεὸν τὰ πρῶτ', ἄνθρωπον εἶτα τ' ἕτερον.

*What things may shadow this conjunction?*
*In* soule *and* body *man is one.*
65 *Why was the Son of God call'd* Jesus? *This*
1 *In Hebrew* Saviour *signifies.*
*And why is he call'd* Christ? 2 *Kings are anointed,*
3 *The Father him a* King *appointed.*
*How did he our salvation obtain?*
70 4 *By his* life, 5 death, 6 rising *again.*
*What fruits unto thee doth his* life *afford?*
7 *To tread his* steps, *to learn his* word.
*Summe up his* Doctrine *whil'st he here abode?*
*To* know *and purely* worship *God.*
75 *What are the parts of this Religion, tell?*
8 Repentance, Faith, *and to* do *well.*
*What signifies that part which goes before?*
*To* weep *for* sin, *and* sin *no more.*
*What's the true* Faith, *whereby be sav'd thou must?*
80 *God speaking to* belieeve *and* trust.
*But what must we especially believe?*
9 *That God doth* freely *us forgive.*
*Why serve good workes? the law of love then? They*
*Are* fruits *of faith, to life the way.*
85 *Whom doth God bid us love in holy Text?*
10 God *above all, our* Neighbour *next.*

Private

1 Matth. 1. 21

2 1 Sam. 10. 1. 1 Sam. 16. 13. 1 Reg. 1. 39, &c.

3 Psal. 2. 6. Matth. 28. 19. Rev. 11. 15.
4 Rom. 4. 25.
5 6 Rom. 4. 25.
7 Matth. 20. 28. Eph. 5. 2. Col. 3. 13. 1 Pet. 2. 21.
1 John 2. 6.

8 Acts 20. 21.

9 Rom. 3. 24.

10 Matth. 22. 37. 38.

An *privata* cupit Deus, an *communia* vota?
Vult *utraque* genitor *singulorum* atque *omnium*.
Quid cupit à nobis divina potentia poſci?
90 Quod *gloriæ* ipſi, quódque nobis *uſui* eſt.
Quid benè ceſſurum divino optetur honori?
*Laus* atque *regni* decus & *obſequentia*.
*Vtile* quid nobis precibus depoſcere fas eſt?
*Alimenta*, *veniam*, deinde depulſum *mali*.
95 Quo ſe more jubet numen cœleſte vocari?
Purè, modeſtè, ſpe bonâ, nullo ambitu.
Fáſne Deum juxtà eſt *alios* in vota vocare?
Fert ille graviter *æmulum* apponi ſibi.
An Deus ulla ſibi patitur *ſimulachra* locari?
100 Spernit *figuras aſpici* vultus negans.
An lethi reus eſt ſi quis *mendacia* jurat?
Sanè: Sed & qui *jurat* ubi non eſt opus.
Concelebrare pios cœtus quæ cauſſa ſubegit?
Aqua, cæna, cantus, munera, auditus, preces.
105 Quid fidus populo debet recitare magiſter?
Legis *vetuſtæ* paginam & fœdus *novum*.
Quo nos uſque tenent devinctos verba docentis?
Orâcla nobis quatenus produnt Dei.
Quam ſibi ſacra docens debet præſcribere normam?
110 Tacita Deo tacere, quæ loquitur, loqui.

Quod

Η᾽ ῥ᾽ ἰδία ζωὴ τ᾽ Θεῷ δέον εὐχετάεσθαι;
Ἀμφοῖν ὀρέγεται ζωὸς ἠδ᾽ ἰδίου Πατρός.
Ἀιτεῖσθαι τί δ᾽ αὖ ἱμείρῃ Ὑψιστῳ ὑφ᾽ ἡμέων;
90 Τὸν δοξον ἀωτῷ, καὶ τόδ᾽ ἡμῖν χρήσιμον.
Ἀλλὰ τί πρὸς θείαν ἡμεῖς εὐξαίμεθα τιμήν;
Κυδός τ᾽, σκῆπτρόν τ᾽ αὐτὸ καὶ πρεσβήιον.
Ἄμμι ὦ τί χρηστόν γε Θεὸς παρὰ ἐσθ᾽ ἱκετεύῃν;
Τροφήν τ᾽, καὶ φέσιν, κακῶν τ᾽ ἀποτροπήν.
95 Πῶς ὦ δεῖ ὑψίστῳ Θεῷ ἀνέρας εὐχετάεσθαι;
Ἁγνῶς, ταπεινῶς, θαρσαλέως, μὴ πολυλόγως.
Η᾽ ῥ᾽ ἄλλως θέμις αὐτὸν ἐνώπιον εἰσκαλέεσθαι;
Ζηλῷ πεπληγὼς δυσχεραίνει ζυγάμῳ.
Η᾽ Θεὸς ἱδρῦσθαι οἱ ἀγάλματα πάμπαν ἀνέτλη;
100 Κρύπτων ἄποπτον εἶδος εἰδώλα συγκῖ.
Η᾽ θάνατον τίσις ὅστις ἐπίορκον ὀμόσαι;
Σαφῶς, ὅμοια χ᾽ ὠμάτην ὀμωμοκώς.
Τίς χρειὼ δ᾽ ἐπέλθοι πανηγυρέεσσι μετεῖναι;
Λίτεσθ᾽, ἀκούειν, δῶρ᾽, ὕμνοι, δεῖπνον, βαφή.
105 Πρὸς ὦ λεὼν τί νυ πιστὸς ἐὼν φράσαιμ᾽ ἀγρεπτής;
Νόμοι παλαιοῖ σελίδα, καὶ σπουδὴν νέαν.
Ἄχρι τίνος δεῖ πιστεύειν λέξαντι μαθόντας;
Ξυνῳδὰ θείοις ἄχρις ἐ χρησμοῖς λέγῃ.
Ποίαν τις διδαχῆς τέμνοι τρίβον ἱεροκήρυξ;
110 Σιγᾷν Θεῷ σιγητά, φράζειν ὅ, τί φράσῃ.

Αγλαΐῃ

Private or publick *prayers doth God require?*
1 Both, *being of all and* each *the Sire.*
*In all our prayers to God what's understood?*
90 *What's for his* glory *and our* good.
*What must we pray to helpe his glory on?*
2 *His* Name *prais'd,* Kingdome *come,* Will *done.*
*What may we for* our selves *in prayer demand?*
3 Bread, pardon, evill *to withstand.*
95 *With what prayers will our God be call'd upon?*
4 *Pure, modest, with* hope, 5 *no ambition.*
*May we beside God upon* others *call?*
6 *He will no* rivall *have at all.*
*Can God endure we should his* Image *make?*
100 7 *A face* invisible *none can take.*
*Must he who shall* sweare falsly, *death sustain?*
*Yes,* 8 *and who takes his name in* vain.
*What makes Gods people to the* Church *repaire?*
*Font, Supper, Psalms, Alms, Preaching, Pray'r.*
105 *What ought a faithfull Pastor teach his fold?*
*The* new *Testament and the* old.
*How farre unto his Doctrine are we bound?*
9 *As he Gods* Oracles *doth expound.*
*What Rule is't that a Preacher may not break?*
110 10 *Oncly what* God *shall say, to speak.*

*What*

1 Matth.6.6. Matth. 18. 20. Acts 3.1.

2 Matth.6 .10.

3 Matth.6.11,12,13.

4 Psal.17.1. 1 Tim.2.8. 1 John 3. 22.
Psal.86.1. Psal.9.18.Matth.21.22. Mark 11.24.

5 Matth.6.5,6,7.

6 Exod.20.5. Isai.42.8.

7 Exod. 20.4. Deut.4.12. & 15. Isa. 40.18.

8 Matth. 5.37.

9 1 Pet. 4. 11.

10 2 Cor. 4.2. 2 Tim. 2.15.

Quod ſummum decus eſt ornamentúmque Magiſtro?
Sincera *vita* crimine & probro vacans.
Debita doctori quæ ſunt à plebe viciſſim?
Subſidia vitæ, charitas, reverentia.
125 Pro quibus officiis expectant præmia *nati*?
*Ament* parentes, & *colant*, & *audiant*.
Quid de ſe genitis juſſit præſtare *parentes*?
*Victum* miniſtrent, *ætheris* monſtrent viam.
Cur Patriæ patres tanto Deus auxit honore?
120 Vt ſint *bonis* tutela, terrendo *malos*.
A grege *ſubjecto* ducibus quæ juſſa rependi?
Obſequium, honos, *tributa*, vectigal, *metus*.
Munera dic etiam quæ ſint injuncta marito?
*Rem* curet, adamet, conjugem & *placidè* ferat.
125 Quis decet *ornatus* florenti ætate puellas?
Non ficta virtus, caſtus in *vultu* pudor.
Quâ poterit ratione Deo Matrona placere?
Viro *minorem* ſe gerat, prolem *educet*.
Quid *viduo* deſerta toro curare jubetur?
130 Orare, luxum fugere, adeſſe *egentibus*.
Imperium quale in *famulos* laudatur *herile*?
Quod *æquitate* temperet vires ſuas.
At *famulus* domino, quid ſit, quod debeat, ede?
Induſtria, & non *blandiens oculis* fides.

Ἀγλαΐῃ μάντις τίνι, καὶ τίνι κύδει σίλβει;
Βλαβῆς ἀάπτοις χερσὶν, ἠδ' ἐγκλήματος.
Τῷ τί μὲν αὖ λαοὶ ἀνταλλάξασι δίδακτρον;
Στοργὴν, βιαρκῆ μισθὸν, ἀμενὲς σέβας.
115 Ἀλλὰ γόνοι τί ποιοῦντες ἂν ἐλπίζοιατο ζωΐν;
Στέργειν γονεῖς, τιμᾶν τε, καὶ κλύειν χρεών.
Κἀδ δὲ νόμον τί νέμειν θέμις αὐτο γόνοισι τοκῆας;
Βίον περίζειν, αἰθέρος φαίνειν ὁδόν.
Πατρᾶσι τίπτε θεὸς πατρίδος μέγα κῦδος ὀφέλλει;
220 Χρηστῶν παρασπίζωσιν ἵνα φοβεροὶ κακοῖς.
Καὶ τί πρέπει λαοὺς οἷς ποιμένσιν ἀνταποδοῦναι;
Πειθαρχίαν, τιμὴν, τέλος, φόρον, φόβον.
Εἰπὲ δὴ καὶ τί μὲν ἀνδρὸς ὁμοζύγου ἔργον ἂν εἴη.
Ζωὴν κομίζειν, ἀμφορεῖν ἄλοχον φίλῳ.
125 Τίς δ' χιτῶν λαμπρὸς κόρης νεότητος ἐν ἀκμῇ;
Χάρις τ' ἀληθὴς, μεσά τ' αἰδοῦς ὄμματα.
Τίς φύσις ἠδὲ γυναικὸς ἀρεσκομένης θεῷ ἔσται;
Ἐλάσσον' εἶναι τἀνδρὸς, ἀμφὶ τρέφειν γονάς.
Ἔργα δὴ ποῖα φρονεῖν χήρης ἐπιτέλεσ' ἐρήμης;
130 Εὐχεσθ' ἀτρυφερὰς, ἀθλίοις ἐπαρκέσαι.
Δεσποτικῇ τίνι μὲν δυνάμει ξυνόμαρτεν ἔπαινος;
Εἶλις τὸ δεινὸν τἀγαθῷ κεραννύει.
Ἢν δέ τις ἢ δοῦλος, τί πρέπον κρατέοντι κομίζειν;
Σπουδὴν τε, μηδ' ὀφθαλμόδουλον ὑποκρίσιν.

135 Τί

*What is his chiefest praise and ornament?*
1 *A blamelesse* life *and innocent.*
*What owe we him that doth the word dispense?*
2 Maintenance, love *and* 3 reverence.
115 *For what may* children *hope reward? If they*
4 *Their parents love,* honour, *obey.*
*How must the* parent *for his* childe *provide?*
5 *Give him food, be to heav'n a guide.*
*Why doth God* Magistrates *raise to such a height?*
120 6 Good *men to* guard, bad *men to* fright.
*Say, of a* subject *what the duties are?*
7 *Obedience, honour, tribute, feare.*
*What's he enjoyn'd that leads a* married *life?*
8 *To maintain, love,* beare *with his wife.*
125 *What's a* young *womans best becoming* dresse?
9 *Vertue unfain'd, chaste shamefastnesse.*
*How may a wife please God? If children she*
*Bring up,* 10 *to her husband* subject *be.*
*What must a desolate* widow *care for, say?*
130 11 Relieve *the poore,* 12 *be* sober, pray.
*How may a* master *deserve praise? He must*
13 *To his servants* equall *be and* just.
*What from a* Servant *to his* Lord *is due?*
14 *Painfull, not* eye-service, *but true.*

135 *What*

1 1 Tim. 3.1,2,3. Titus 1.6,7,8,&c.

2 Deut. 25.4. 1 Cor.9.9,10,11,&c. Matth.10.10.
Rom. 15. 27. Gal.6.6. 1 Tim.5.17,18,19.

3 1 Thess.5.12,13.

4 Heb.13.17. Eph.6.1,2,3. Col.3.20.

5 Eph. 6. 4.

6 Rom. 13.3,4,&c.

7 Rom.13.5,6,7.

8 1 Tim. 5. 8.

9 Col.3.19. Eph.5.25.28.

10 1 Tim. 2,9,10. 1 Pet.3,3,4.

11 1 Pet. 3.1,2. 1 Tim.2.11.

12 1 Tim. 5. 5.

13 1 Tim.5, 6.& 10.

14 Col. 4.1. Eph.6.9. Eph.6.5,6.

135 Quid docuit Christus vetitâ sub *cæde* notari?
*Livoris* atrum virus, atque *odii* faces.
Quid verò si fortè *prior* nos læserit alter?
Det ille *veniam* facilè cui venia est *opus*.
Ergò nec *ulcisci* contèmptum & damna licebit?
140 Quin *alia* potiùs perferenda injuria est.
Nónne *bonis* lex sacra jubet nos esse benignos?
Sed & his, malo facinore qui nobis *nocent*.
Quis dedit exemplum prodesse *nocentibus* ipsis?
Bonos malósque *Sole* qui illustrat suo.
145 Dic sub *adulterii* titulo quæ culpa notetur?
Quæquæ *jugale* fœdus excedit Venus.
An satis est Christo, *factum* si tale cavetur?
Et *ori*, & *oculis*, imperatur castitas.
*Conjugii* melior sors est, an *cœlibis* ævi?
150 *Innupta* Christum vita *liberiùs* colit.
Offendúntne Deum *socialis* fœdera lecti?
Quin ipse *thalami* jura sacravit *Deus*.
An contracta semel possunt *connubia* solvi?
Deserere *stupro* corpus intactum nefas.
155 Quantò igitur potior *thalami* sine fœdere vita?
Imperia *sexûs* vincere haud cuivis datum.
An nihil *unde* habeas refert, sed oportet *habere*?
Qui parat opes non *jure furti* se alligat.

Ergo

135 Τί χρισὸς φάτ' ἀλδαμένης φόνον ἐξαλέασθαι;
Φθόνυ κελαινὸν ἰὸν, ἠδ' ἔχθυς φλόγα.
Ἠνδ' ἠμέας πρότερός πς ἀεικέα μηχανόωτο;
Ξυνὸς τεύχθω ῥεῖα πῶ ξυνωσέον.
Τέκνα μηδ' ὕβριν, μηδ' ἄτην ὀξὺν ἀμῶσαι;
140 Ἄλλην ἢ μᾶλλον ὕβριν ἐς ἀνεκτέον.
Ἠ ἒχ ἱερὸς κέλευθ νόμος αὐ πφιλεῖν φιλέοντας;
Δρῶντάς τε χ' ἡμᾶς μηχανῆς κακῆς κακῶς.
Δυσμενέας πρ ἐὐδρᾶσαι παρέδειξε τίς ἡμῖν;
Χρησὸς ὁμῦ κακὸς τ λάμψας ἠλίῳ.
145 Ἔργματ' ἔλεγξε Θεὸς τίνα μαχλοσυνὴν ἀποφεύων;
Εἴτις ζυγῶν ἐκτὸς γαμηλίων Κύπρις.
Ἠ ἒχ ἅλις ἢ Χρισῷ τῷ δ' ἔργων σῶμ' ἀπέχεσθαι;
Ἁγνὸς ψυέσθαι βέλετ' ὄσσε χὴ σόμα.
Βέλτερον ἢ ἁγνεύειν, ἢ λέκτρυ θεσμὸν ἐπισπεῖν;
150 Χρις ῷ χολάζει μᾶλλον ἀδμὴς ὢν βίος.
Ἠ Θεῷ ἢν ἀπαρέσκει ὁμόζυγος ὄρκια κοίτης;
Αὐτός γε θεσμοῖς ἡυλόγει γάμυ Θεός.
Ἠ θέμις ὄρκια πρὰ ταμεῖν, μετόπιθε ἢ λύειν;
Λείπειν ἀνόσιόν ὀξὺν ἀμίαντον δέμας.
155 Πόσῳ λαΐον ἢν μίμνειν ἀλόχοιο ἄμοιρον;
Φύσεως κρατῆσαι τῆς τυχόντος ἐκ ἂν ἡ.
Ἠ ῥα δέον τι τὸ πλῆτον ἔχειν. τὸ πόθεν δὲ μέσον τι;
Πλυτῶν ἀδικίᾳ πᾶς κλοπῇ πλυτῶν κυρεῖ.

135 *What is accounted* murther *in Christs Book?*
1 Hatred *and* Envies *poyſning look.*
*What if we firſt are* wrong'd *in words, or deeds?*
2 *Let him ſoon* pardon *who it* needs.
*May we not then* revenge *wrongs and diſgrace?*
140 3 *We rather ought to* more *give place.*
*Muſt we not love them who good to us doe?*
4 *Our* enemies *we muſt love too.*
*Who gave us this example thus divine?*
5 *Gods* Sun *on* good *and* bad *doth ſhine.*
145 *Say what the Scripture terms* adultery? *All*
6 *Luſt, but the duty* conjugall.
*If we forbeare the* fact, *doth it ſuffice?*
7 *We muſt have a chaſte* mouth, *and* eyes.
*Is* marriage *better, or* virginity?
150 8 *To ſerve Chriſt* ſingle life's *more free.*
*Doth God at* Wedlock *then diſpleaſure take?*
9 *God himſelfe marriage firſt did make.*
*Can ſuch a knot once ty'd be e're undone?*
10 *Only by* fornication.
155 *How much is't better to live* ſingle *then?*
11 Continence *is not in all men.*
*Muſt we have* wealth, *but from whence skils it not?*
12 *All goods are* ſtoln *which are ill got.*

1 Matth 5, 21, 22.

2 Matth. 18. 23, 24, &c.

3 Matth. 5. 38, 39, 40. 41.

4 Matth. 5. 43, 44.

5 Matth. 5. 45.

6 1 Cor. 6. 13, 18, 19, 20. Gal. 5. 19. Eph. 5. 3.

7 Matth. 5. 27.

8 1 Cor. 7. 28, 32, 38.

9 Gen. 2. 24. Heb. 13. 4. John 2. 1.

10 Geu. 2. 24. Matth. 5. 32. Matth. 19. 3, 4, 5, &c.

11 Matth. 19. 11. 1 Cor. 7. 2, 9.

12 As malicious men are said to be murtherers, Matth. 5.
so are covetous men, theeves.

Ergo ſatis præſtat *manus* impolluta rapinis?
160 Rea & *cupiditas* quæ ſui neſcit modum.
Non & *divitibus* cœleſtis porta pateſcit?
*Arctum* intrat ægrè, ſi quis eſt *diſtentior*.
Quid Deus indicit quibus eſt opulentior arca?
Removere *faſtum*, *munerari* largiter.
165 Pauperibus collata Deus quæ munera laudat?
*Lætè* data *homini*, non *honori* aut gratiæ.
Sed metus eſt largos nè ſera ſequatur egeſtas:
Sufficere debent *veſtis*, *alimentum*, domus.
Quem mihi ſponſorem das, hæc non defore nobis?
170 Qui *paſſeres* alit atque veſtit *lilia*.
An non *proſpicere* eſt æquum quæ vita requirit?
Noſtra in *diem* ſit cura, de reliquo *Dei*.
*Mentiri* an vetitum Chriſti præcepta ſecutis?
Etiam cavenda *jurgia* & *loquacitas*.
175 Permittítne *jocos* exactæ regula vitæ?
*Obſcæna* dicta maximus Cenſor notat.
Quæ noſtris igitur linguis conceſſa *voluptas*?
Præclara monita, vox Dei, carmen pium.
Arguitúrne etiam nonnunquam culpa *tacentis*?
180 Si prodat hominis *jura*, vel *honorem* Dei.
Quod manet intra *animi* fines an lege ſolutum?
Conſilia *cordis* prava condemnat Deus.

Quæ

Ἦ ῥᾴλις ἔν ὁσίαις ἁρπαγμῶ χεῖρας ἀπισχεῖν;
160 Ἢ μαρ]' ἄμετρ Θ ὅσα καὶ πθυμία.
Οὐρανῶ ἀφνοῖς ἀνεῳγμένοι εἰσὶ πυλῶνες;
Μόλις περᾷ τὸ σεινὸν ἂν παχύς τις ᾖ.
Τὺς ᾧ Θεὸς τί κέλευσ' οἷς ἄφθον Θ ὄλβ Θ ὀπθεῖ;
Ὄγκον διωθεῖν, δωρέεσθ' ἀφειδέως.
165 Πῶς δεδόνται ἐπέοικε Θεῷ φίλα δῶρα πένησιν,
Οὐ χάριτ Θ ἢ τιμῆς πρὸς αὐτὺς ἄφρονας.
Οὕτω μὲν πενίη πολυδώρους ὀφὲ δαμάσσει.
Ἀρκεσέον σέγῃ, πρόφῃ, σκεπάσμασι.
Τίς ᾧ μὴ ὑδ' αὐτῶν ἐλλείφθν ἔγγυός ὄζι;
170 Στρεθὺς ὁ θρέφας, καμφέσας λείρια.
Ἦ ὑ προνοεῖν καλὸν ὄζι κ᾽ ὡς βίο Θ ἄρκι Θ εἴη;
Ἐφήμεροι μέλωμεν, ἕτερα τῦ Θεῦ.
Ἦ Χρις ὀν τιμῶσι θέμις ποτὲ φόλλα βάζῃν;
Νεῖκός τε λαλιάν]' εὐλαβεῖθ' ὁμῦ χρεών.
175 Ἦ σκώπθν βίν ἰθυτόνν νόμ Θ εἶασιν ἀκρός;
Μέγις Θ αἰσχρὸν σκῶμα Τιμητὺς γράφῃ.
Τίς πολ' ἄρ' ἡμετέρης τέρφις γλώσσης λέλῃπται;
Θεσπίσμαθ', ὕμνοι παναίμοι, γνῶμαι κλυταί.
Ἐθ' ὅπν αὐτίν ὄζι κ᾽ ἀφθ ὀγγοιο σιωπή;
180 Ἢν νόμιμον ἀνδρῶν, ἢ Θεῦ τιμὴν προδῷ.
Ἦ μένῃ αὐτόνομα κρυφίν μελεδήματα θυμῦ;
Κρίνῃ φρένας τ᾽ καρδιογνώστης Θεός.

*Is it enough then to have innocent* hands?
160 [1] *He who shall* covet, *guilty stands.*
*Can the* rich *passe heavens gate? Great bodies may*
[2] *(But* hardly) *passe a* narrow *way.*
*What doth God them who are grown* rich *command?*
[3] *An* humble *heart, a* liberall *hand.*
165 *What makes our gifts with God acceptance finde?*
[4] *A* cheerfull, [5] *not* praise-seeking *minde.*
*By giving much may not our selves grow* poore?
[6] *Than* house, food, rayment, *wish no more.*
*Who undertakes that I shall not want those?*
170 [7] *Who* Sparrows *feeds and* Lillies *clothes.*
*To take care for to* morrow *is't not best?*
[8] *Care for to* day: *leave* God *the rest.*
*Must not Christs followers to* [9] lye *forbeare?*
[9] *Yes, and* [10] brawles, *and* [11] idle *words feare.*
175 [12] *To* jest *doth the strict rule of life permit?*
[13] *God highly censures* obscene *wit.*
*What pleasure is allowd then to our* tongues?
[14] *Good* counsell, Scripture, *holy* songs.
*Is* silence *not a fault sometimes? When't may*
180 [15] *Gods* honor, *or* mans [16] good *betray.*
*Are all the* inward *motions free from fault?*
No, [17] *God condemnes each evill* thought.

*What*

1 The ſame place and reaſon.

2 Matth. 19.23, 24.

3 1 Tim.6.17,18,19.

4 2 Cor 9. 7.
5 Matth. 6. 2.

6 1 Tim. 6. 8.

7 Matth.6.26,27,28,29. Matth.10,29. Luke 12.27.

8 The ſame places.

9 Zach 8.16. Col.3.9.
10 Gal. 5.20. Eph.4.31.
11 Prov. 10.19. Matth. 12.36.
12 Ep. 5.4.
13 Col.3.8. Eph 4.29.

14 Eph.4 29. Col.4.6. Eph.5 .19.

15 Mark 3.4. Matth.10. 32,33.Acts 18. 9.
16 Prov.24.11, 12.

17 See Matth.5. of hatred, luſtfull thoughts, &c.

Quæ tres decipiunt mortalia pectora pestes?
*Fastus*, & *aviditas*, & *voluptas* corporis.
185 At per quos dilapsa gradus peritura ruit mens?
Parit *cupido* facinus, id *mortem* parit.
Quod caput est rerum quas lex præscribit Iësu?
*Crucem* subire, semet à se *abdicere*.
Qualis homo est, Christus quem prædicat esse beatum?
190 Mœrens, misericors, purus, esuriens, inops.
Quid placidi, mites, ob Iësum sæva ferentes?
Hos par vetustis vatibus merces manet.
Ede, quis adstabit regnanti *dexter* Iësu?
Qui visit, operit, excipit, nutrit, rigat.
195 Quæ turba officiis rectè mulcebitur istis?
Capta, ægra, nuda, externa, cui sitis aut fames.
Quos habuit testes Christi doctrina Magistri?
Patrémque, Christúmque, utriúsque & Spiritum.
Quî potuit genitor Natum laudare docentem?
200 Clarè professus *hic* mihi demum placet.
Quâ se veridicum Christus ratione probârit?
*Verbo* docentis *vita* fuit exactior.
Unde fidem Christo fecit cœlestior aura?
*Miraculorum* ingente testimonio.
205 Qualia, dic, Christi nobis ostenta fuerunt?
*Ægris* salutem, *mortuis* vitam dedit.

Exem-

Τρεῖς ἄρα τίνες εἰσὶ βρότοις νόον ἐξαπατῶσαι;
Τύφος, φιλαργυρία τε, σαρκὸς δ' ἡδονή.
185 Κάδδε τίνας ψυχὴ βαθμὸς ἐς ὄλεθρον ἀΐεται;
Τίκτει θέλημα πρᾶγμα, πρᾶγμα δ' θάνατον.
Τίς κεφαλὴ πασῶν τὰς Ἰησοῦς δῶκεν ἐφετμέων;
Σταυρὸν φορεῖν, αὐτόν τ' ἀπέκτειν αὐτόθεν.
Οἷος ἀνὴρ τελέθει μάκαρ ὢν κηρύγματι Χριστοῦ;
190 Πενθῶν, φίλοικτος, πραΰς, ἁγνός, πένης.
Τί πράξεις, μισθοί, Χριστοῦ θ' ὑπὲρ αἰνὰ παθόντες;
Οὗτοι παλαιοῖς ἰσόμοιροι μάντεσιν.
Εἰπὲ τίς ἄρχοντος παρὰ δίζια ἥσετ' Ἰησοῦ;
Ἐπισκοπῶν, σκέπων, ξενίζων, διατρέφων.
195 Εἰς τίνας ἡδὲ φέρειν θελκτήρια ταῦτα καθήκει;
Γυμνοὺς, νοσοῦντας, δεσμίους, ἀτρόφους, ξένους.
Θεσπεσίῃ Χριστοῦ τίνας ἔλλαχε μάρτυρας αὐδῇ;
Πατέρα τε, Χριστὸν αὖτε, Πνεῦμά θ' ἑκατέρου.
Πῶς θεῖος Γενετὴρ θεῖον Τέκος εἶχεν ἐπαινεῖν;
200 Λαμπρῶς ὁμολογῶν, Ἡυδόκησ' ἐν τούτῳ.
Αὐτὸν δ' ἀρετιεπῆ τρόπον ἂν τίνα Χριστὸς ἐλέγξει;
Μηδὲν λέλοιπεν ἀκριβὴς βίος λόγου.
Πνεῦμα πόθεν Χριστῷ ποιήσατο πίστιν ἄχραντον;
Τεκμηρίων ἐλεγκτικῷ φωνήματι.
205 Οἷά ποτ' ἦν ὑμῖν Χριστοῦ σημήια, λέξον.
Νόσους ὑγείαν, φῶς δίδου κεκμηκόσιν.

*What three plagues into mortall bosomes glide?*
1 Avarice, carnall *pleasure*, pride.
185 *Say, how perdition the lost soul besets?*
2 Lust *brings forth* sin, *sin* death *begets.*
*What hath Christs law prescrib'd especially?*
3 *The* Crosse *to beare, our selves* deny.
*Who doth Christ say shall blessednesse inherit?*
190 4 *Sad, meeke, pure, hungry, poore in spirit.*
*Whats their reward who suffer for Christs sake?*
5 *With the old* Prophets *they partake.*
*Say, who will Christ on his* right *hand admit?*
6 *Who lodge, cloth, feed, give drinke, visit.*
195 *Whom must we use thus?* 7 *Those that hungry be,*
*Or want health, house, clothes, liberty.*
*What witnesses doth Christian doctrine boast?*
*The* Father, Son, *and holy* Ghost.
*What testimony did the* Father *beare?*
200 8 *This is my* Son *belov'd, him* heare.
*How of himselfe true proofe did* Jesus *give?*
*Than* teach, *he did more strictly* live.
*What witnesse hath the heavenly* Spirit *brought?*
9 *The mighty* miracles *which Christ wrought.*
205 *What were those* wonders *which his fame so spread?*
*To* heal *the sick, to raise the dead.*

1 1 John 2. 16.

2 James 1.15.

3 Luke 9. 23.

4 Math. 5. 3, 4, &c.

5 See the same place.

6 Matth. 25. 34.

7 Matth. 25. 34.

8 Matth. 3.17.

9 John 10.25.

Exemplúmne igitur *vitæ* debemus Iëſu?
Eadem *faventem* præſtitit nobis *Deum*.
Ad mortem quâ deinde viâ pervenit Iëſus?
210 *Popularium* odio per *Latinum* Præſidem.
Is necis immeritæ judex quo nomine dictus?
Hunc Pontium monumenta *Pilatum* vocant.
Quæ probra ſunt illi ſcelerato impacta furore?
Irriſus, alapæ, ſputa, fuſtigatio.
215 Quis tot pœnarum tandem fuit exitus, adde?
Pedes, manúſque foditur affixus *cruci*.
Egreſsámne *animam* Chriſti de corpore conſtat?
*Dies* diem quæſivit, *intremuit* ſolum.
Jam lòcus exanimos narra quis ceperit artus?
220 Corpus *ſepulcri* conditum jacuit ſpecu.
*Corporis* an ſolos perſenſerat ille dolores?
Mœror quoque *animum* preſſerat luctu gravi.
Cur pater *inſontem* voluit tam triſtia ferre?
Per iſta nobis *venia* parta eſt *ſontibus*.
225 Nullâne pax pretio niſi *ſanguinis* empta patebat?
*Juſtitia* ſic ſe ſumma patefecit *Dei*.
Cunctorum culpis an victima ſufficit *una*?
Certè hæc, ab omni parte quæ culpâ vacat.
Qualis erat Chriſtus *ſupremâ* imitandus in horâ?
230 Patiens, modeſtus, hominum amans, patri obſequens.

Morte

Ἦ μᾶλλον παράδειγμα βίου προβέβληκεν Ἰησοῦς;
Ἡμῖν τ' ἔθηκεν αὐτὸς εὐμενῆ Θεόν.
Τίς μετέπειτα τρόπος θανατόν δε κατήγαγ' Ἰησοῦν;
210 φθόνῳ πολιτῶν ἡγεμὼν Ῥωμαϊκός.
Πῶς δὲ κριτὴν ἀδίκοιο φάτις κλήδην καλέουσι.
Μνημεῖα Πόντιον Πιλάτον νιν καλεῖ.
Ἐν μανίῃ δ' ἀθεμίστῳ ὀνείδεά οἱ τίν' ἐφῆπται;
Ἐμπαιγμα, κολαφοὶ, πρόσπτύσεις, ῥαπίσματα.
215 Μήκιστον τί τέλος δ' ὀδυνάων ἔπλετο θανάτου;
Ποδοῖν χεροῖν τ' σαυροπῆξ ὀρυπτετο.
Ἦ φάτη σοὶ ψυχὴ ῥεθέων ἄπο πεπτηκυῖα;
Δημέρδασε νὺξ, τρόμῳ σεῖδη πέδον.
Τίς τόπος ἀψύχων ὑπεδέξατο λείψανα γυίων;
220 Νεκὺς τάφῳ κάθημαι κείμενος κρύβη.
Σώματος ἢ μένοιο βαρύσονα κήδεα τίσε;
Λύπη δάμασε καὶ φρένας πικρῷ βέλει.
Τίπτε Πατὴρ τόσον οἰκτρὰ κολάζειν ἤθελ' ἄατον;
Ἡμᾶς ἀπαλλάξειν εἰτηρὸς ἵνα.
213 Οὐδὲν ἄποινον ἔην ἄτερ αἵματος, ὑδρὶ ἐλπίς;
Οὔπω δίκαιος σφόδρα δῆλος ἦν Θεός.
Ἦ πάντων λώβῃσι μί' ἄρκιός ἐξι θυπλή;
Ἠδὶ σαφῶς μί' ἔσ' ἀλώβητος πάνυ.
Οἷον, ἔην Χρεισός παράδειγμα καὶ ἐν βίου ἄκρῳ,
230 Τλήμων, φιλήνωρ, μέτριος, πατρὸς κλύων.

1 *The rule of perfect life was* Jesus *then?*
2 *His* life *made* God *well pleas'd with men.*
*But what way to his* death *did Jesus come?*
210 3 *By* Jewish *hate,* Italian *doome.*
*What was the unjust* Judges *name? Him all*
*Records doe* Pontius Pilate *call.*
*How did their wicked fury him disgrace?*
*Mock, buffet, scourge, spit in his face.*
215 *What was the end of all these pains at last?*
*Hands and feet to the* Crosse *naild fast.*
*What shew'd the* soule *Christs body did forsake?*
Noon-day *was* night, *the earth did* quake.
*Now tell what place his dead* corps *did receive?*
220 *Hewen out of a Rock, a* grave.
*Did he but in his* body *suffer pain?*
*His* soule *great sorrow did sustain.*
*Why did a* guiltlesse *person this endure?*
4 *All this our* pardon *did procure.*
225 *Could nothing reconcile us but his* blood?
5 *This with Gods exact* justice *stood.*
*For* all *mens sins could his* one *death suffice?*
6 *Hee's such a* spotless *sacrifice.*
*What taught Christ at his last houre?* 7 *Patience,*
230 *Modesty,* 8 *love,* 9 *obedience.*

*Did*

1 1 Cor. 11.1. 1 Thess. 1.6. Rom 15.3. 5.7.

2 1 Cor. 1.1, 30. Rom. 5.19.

3 See the History of our Saviours passion.

4 Rom, 3.24, 25. Ephes. 1.7. Col. 1.14. 1 Tim. 2.6. Isai. 53.5. 1 Pet. 1.24.

5 Heb. 9. Pet. 1.19.

6 1 Pet. 1.19.

7 Isai. 53.7.

8 Luke 23. 34.

9 Matth. 26. 39.

Morte ſemel functus manſitne obnoxius orco ?
Imò recepit *tertio* vitam die.
Quæ nos edocuit CHRISTO quæ *reddita* vita eſt ?
Certam probavit maximi prolem patris.
235 Nónne hominem vincit *Cherubinæ* gloria turmæ?
*Illum* ſuperna caſtra *venerantur* ducem.
An noſtri meminit *cœleſti* ſede receptus ?
Eſt noſter illic *Pontifex* & *rex* ſimul.
*Æthereâ* nobis quid præſtat in *æde Sacerdos* ?
240 Fuſi *cruoris* obſecrat pretio Patrem.
Quæ bona *Regali* nobis demittit ab arce ?
Manu *tuetur* ſubditos, hoſtes *fugat*.
Ergò inconſpicuus ſublimi in ſede manebit ?
Dum reddat illum priſtinis *nubes* locis.
245 Cur igitur CHRISTUS *telluris* regna reviſet ?
Ut *mortuis* jus dicat & *viventibus*.
*Spiritus* ille quis eſt quem tertia ſancta notat vox ?
Vis unica atque unanima Patris & Filii.
*Virgineone* prior fuit iſta potentia partu ?
250 *Vatum* entheata quippe movit pectora.
Præcipuum CHRISTUS *biſſex* quid ſpondet amicis ?
*Majora* dona, júſque donandi *alteros*.
Qui *radii* ex iſto fluxerunt igne micantes ?
Medicina, linguæ, orâcla, furiarum fuga.

255 Quid

Ἦ θανάτῳ ἔνοχος πέλε μόρσιμον ἦμαρ ὀπισσω·
Βίον τριταῖος οὐδις ἀλλ' ἐδέξατο.
Οἷα δίδασχ' ἡμέας Χρισοῖο παλίμβιος αἰών;
Πισὴν μεγίσε Πατρὸς ἤλεγξεν γονήν.
235 Ἦ ἑ πρατεῖ ἄνθρωπον φλογερῶν κλέα δῖα φαλάγγων
Κοσμήτορ αὐτὸν ἑρανὸς σέβει σράτος.
Ἡμείων μέμνη Ὀλύμπια δώματα ναίων;
Ἱερὸς ἄρ ἡμῖν ὅδι καὶ βασιλὸς ἅμα.
Αἰθερίοις ἱερὸς τί χραίσμη ἐν ὕψεσιν ἡμέας;
240 Πατέρα χυθένος ἄιματος τιμῇ σρέφει.
Ἐκ θρόνε ὑψιμέδων τίνα δῶρα χέῃ βασιλὸς ἄς;
Χεροῖν ἀμωὶς λαὸν, ἐχθρὸς δάμναται.
Τέκνε' ἄοπος ἐν ὑψιλόφοις μενεῖ ἄσρασι τῆλε;
Ἕως ἑ παλαιοῖς χωρίοις δώσῃ νέφος.
245 Τίπε πάλιν Χρισὸς θαίμης ἐπὶ πείρατα νοσεῖ;
Εὖτ' ἂν κρίνῃ ζωὺς τ' καὶ πεθνηκόλας.
Οἷ τί ὁ τῶτο θέλῃ τρίτον ἱερὸν ὄνομα Πνεῦμα;
Ἷς ὅδι σύμφορον καὶ μία Πατρὸς καὶ Κόρε.
Ἦ πελε παρθενικὸ δωίαμις πρότερα τοκετοῖο;
250 Αὐτὴ προφητῶν εἰσέπεδωσε δὲ φρένας.
Ἔξοχα ὁ Χρισὸς τίνα δώδεκα νεῦσε φίλοισιν;
Μείζω χαρίσματα καὶ δωίαμιν ἄλλοις νέμῃν.
Πυρσὸ ἀπορρᾶγες τέτε τίνες ἔκρεον αὐγαί;
Θεραπεῖα, γλῶσται, θέσφατα, φυγὴ δαιμόνων.

255 Κείνων

*Did he once dead still in the* grave *remain?*
1 No, the third *day he rose again.*
*What doth his* resurrection *to us prove?*
2 *That hee's the* Son *of* God *above.*
235 *Is Christ as* man *lesse then the* Cherubin?
3 *The* hosts *of* heaven *all worship him.*
*Doth he remember us now in heaven? Christ*
4 *Is both our* King *there and* 5 *high*-Priest.
*What's for us there by's* Priestly-*Office done?*
240 6 *His blood makes* intercession.
*What doth he for us there as he's our* King?
7 Subdue *our foes,* 8 protection *bring.*
*Will he invisible then in* heaven *remain?*
9 *Till in a* Cloud *he comes again.*
245 *Why will he come again on* earth *to tread?*
10 Hee'l *come to* judge *both quick and dead.*
*What by the* Spirit *is meant? the* third *in one;*
11 *The* virtue *of the Father and Sonne.*
*Was he, ere Christ the virgins flesh did take?*
250 12 *Inspir'd by him the* Prophets *spake.*
*What promis'd Christ to th'*twelve? 13 *More work to do*
*Themselves,* 14 *inabling* others too.
*What sparkling beams flow'd from this heavenly light?*
15 *Healing, tongues, prophesies, Devils flight.*

[255 *What*

1 1 Cor. 15.4.

2 Rom. 1. 4.

3 Matth.4.11. & 13.41. & 24.31. Heb.1.6,7.

4 1 Tim.6.15. Heb.1. 8.
5 Rom. 8. 34. Heb.7.25, 26. Heb.9. 24. 1 Tim.2.5.
1 John 2.1,2.

6 Heb. 9. 11, 12.

7 Acts 9.4,5. Acts 13.11. Psal.21.8,9. Psal.110.1,2,5,6.
Rev. 12.5. & 17.14.
8 Acts 9.17. Acts 23.11. Acts 7.55,56.

9 Acts 3.21. Acts 1.11.

10 Matth. 25.31,&c. Acts 17. 31.

11 John 14.16. John 15.26.
12 Heb.3.7. 1 Pet.1 10,11. 2 Pet.1. 21.
13 Iohn 14.12.
14 Acts 8.17.
15 Mark 16,17.

255 Quid ſanctum nunc *flamen* agit ceſſantibus ipſis?
Adhuc *docet*, nos & *juvat* ſolatio.
Nónne ſatis verum nobis ſacra pagina monſtrat?
Torpet *papyrus* deſtituta Spiritu.
Non opis eſt *noſtræ* documentis credere Chriſti?
260 Sine ejus aurá nemo eum *dominum* vocat.
An non ingenii ſibi ſufficit ipſa facultas?
*Superna* non admittit *huic* vitæ ſtudens.
Spiritus ergò ſuo perfundit lumine mentem?
Sanè; & refingit inſuper præcordia.
265 Ecquid opem pietas jam non incredula poſcit?
Et *velle* & *agere* donat adjutor Deus.
Humani proſúntne, Dei poſt cœpta, labores?
Ità eſt: *requirens* repetit, *orans* accipit.
Quid fiet ſi dura animum certamina vexent?
270 Vigili & *precanti* dat Deus victoriam.
Spiritus ille animis quæ dat ſolatia noſtris?
Deum eſſe nobis velle perpetuò *patrem*.
Aſt ubi repperies hanc Sancti Numinis auram?
Cœtu in piorum cujus ipſa eſt vinculum.
275 Ille Dei populus quâ ſe regione coërcet?
*Cuncta* implet orbis ſpatia quâ CHRISTUS ſonat.
Nónne Deus *Solymos* proprio ſibi fœdere junxit?
*Olim*: ſed iſta *ſepta* CHRISTUS diruit.

An

255 Κείνων παυομένων, ἁγίᾳ τίνα μέμβλετο Πνοιᾷ;
Ἡμᾶς διδάσκῃ κἠπ, κἠτι παρκαλεῖ.
Ἦ γραφον ὐκ ἀρκεῖ ῥήτρης ἐνὶ θεσπεπείης;
Ἀργεῖ τὸ γράμμα πνεῦμα Θ πιτώμθιον.
Ἦ ὐχ ἡμεῖς δυνάμεθα πιθέσθαι δόγμασι Χρισῦ;
Οὐκ ἂν καλείης Κύριον Πνοιᾶς ἄτερ.
Ἦ ὐχ ἅλις ἐς τοῖ ργον πέλεται φύσις αὐτοδίδακτ Θ;
310 Ἀδεκτός ὅτι πῆν αὖω τὰ νῶν φρονῶν.
Τἔνεκα Πνεῦμ' ἀκτῖσι διαυχάζῃ φρένα λαμπρῆς;
Ναί. κἀναπλάπῃ καρδίαν μυχαιτάτην.
265 Ἦ χατέυσι Θεᾶ νῶν ὐκέτ' ἐόντες ἄπιστοι;
Δίδωσι πράπῃν κ' θέλῃν παρὼν Θεός.
Ἦ πόνοι ἀνθρώπων τι Θεᾶ μετὰ δῶρον ὀνᾶσι;
Οὕτως· ἐρδνῶν εὗρεν, αἰτῶν ἔλλαβε.
Ποῖ τρέπομεν χαλεποῖς ὅτε θυμὸς ἀτύζετ' ἀέθλοις;
270 Ἀρώμεν Θ νήφοντ' ἀρτεῖ ἂν λάβοι.
Πνεῦμα τὸ δ' ἡμετέρης τίνα φάρμακα φρεσὶν ὀπάζῃ;
Πατέρα γενέσθαι διὰ τέλους ἡμῖν Θεόν.
Ποῦ δ' ἅγιον, τόδε Πνεῦμά πς εὗ διζήμεν Θ ἔυροι;
Ἐν ἐυσεβῶν, ἧς δεσμός ἐς', ἐκκλησία.
275 Θεσπέσι Θ δ' ὅτ Θ ναίῃ τίνα γαῖαν ὅμιλ Θ;
Οἰκυμένης μὲν πάντοθ' ἡ Χρισὸς κλυΐ.
Οὐχὶ Θεὸς Σολύμυς ἰδίης ἐξείλετο σπουδῆς;
Πάλαι· τὸ δ' ἐξέῳρσε Χρισὸς τοιχίον.

255 *What doth the holy Ghost now these are ceas't?*
1 Instruct *and* 2 comfort *still our breast.*
*Is it enough if we the Scriptures* read?
3 *The* letter *without the* Spirit *is dead.*
*May we not of our selves believe Christs word?*
260 4 *Without his* Spirit *none calls him* Lord.
*Doth not the strength suffice of our own wit?*
5 Carnall *minds cannot* God *admit.*
*Doth then the Spirit his light to us impart?*
6 *And create in us a* new *heart.*
265 *Of further help hath a believer need?*
7 *God worketh both the* will *and* deed.
*To Gods beginning must* mans *works be joyn'd?*
8 *Who* askes *receives, who* seeks *shall find.*
*What if the mind shall with hard conflicts wrastle?*
270 9 Watch *and* pray, *God will keep the Castle.*
*From th'holy Ghost what comfort doe we gather*
10 *That God will alwayes be our* Father.
*But where wilt thou this holy Spirit finde?*
11 I'th' Church *which he in* love *doth binde.*
275 *Where may this holy* Church *of God be found?*
12 *Where e're the name of* Christ *doth sound.*
*But doth not God the* Jewes *his people call?*
13 *Christ brake down that* partition *wall.*

*Is*

1 & 2 Iohn 14.26.

3 Iohn 6.63. 2 Cor.3.6.

4 1 Cor.11.3.

5 Matth.16.17. & 23. 1 Cor.2.14.

6 Iohn 3.5. 1 Iohn 3.9.

7 2 Cor.3.5. Phil. 2. 13.

8 Matth. 7.7.

9 Matth.26.41.Luke 21.36. Col.4.2. 1 Pet.5.8.

10 Rom.8.15,16.

11 Ephes.4.3.

12 Matth.8.11. Iohn 10.16. Gal.4.27.

13 Ephes. 2.14.

An non lex igitur *Mosi* quæ tradita durat?
280 *Priora* scita fœdus antiquat *novum*.
*Sabbata* nunc, ubi nunc signum *genitale* remansit?
His abdita *umbris* ipsa *res* nobis data est.
Sanctorum quæ sunt hominum communia nôsti?
Bona *hujus* ævi, sed magis *cœlestia*?
285 Hujus militiæ numeros quæ *tessera* signat?
CHRISTI innocentis *corpus* & fusus *cruor*.
Hísne datur tanto post *mortem* tempore vesci?
*Vini* atque *panis* scilicet sub imagine.
Quid par *corpus* habent & *sanguis* & *esca merúmque*?
290 Quòd ista *corpus*, illa *mentem* nutriunt.
Et cur una CERES, cur *vinum* sumitur *unum*?
Ut sic patescat esse nos *concorpores*.
Estne Dei in populo *teneros* spectare *rudésque*?
Hos *ferre* oportet & docere *comiter*.
295 Quid si *res* nostras, si *famam* denique lædant?
Unum advoca *duósque*, *plures* posteá.
Quid si pertendant vel aperto crimine peccent?
Tunc segregentur à piorum cœtibus.
Semper an *abstenti* divinâ à plebe manebunt?
300 Donec dolore crimen ostendant sibi.
Judicii in partem num vis est hujus *utramque*?
Simul ipse *damnat*, simul & *absolvit Deus*.

Perm issum

Ἦ ἐκ ἄρα Μωσῆος νῦν ἱερὰ τάγματα μίμνει;
280 Σπονδὰς παλαιὰς καινὰ ἀκυροῖ ξύμβολα.
Σάββατα νῦν, τέλη αἱματόεν τά τ' πῦ βεβάασι;
Δέδοται τὸ σῶμα λαυθάνον σκιᾶν ὕπο.
Ἦ γῶς ἀτρεκέως ἀγλὼν τίν' ἔασι τὰ κοινά;
Τῦ νῦν βίου, μᾶλλον ἢ χρήματα θᾶτέρου.
285 Τῦ ἢ τί μὲν ξωὴ θήμα ς.ρατῦ σφρηγίσατο τάξις;
Χρισοῖ ἀμέμπτου σῶμα δ' αἷμα τ' ἔκχυτον.
Ἦ δωατὸν μετὰ καὶ θάνατον νῦν τῶν δε πάσθαι;
Οἶνου ὕπο καρτῦ μυστικῶν ἐνθαλμάτων.
Σῶμα καὶ αἷμα, πόσις καὶ βρῶσις ἢ ἀν λόγον εἰσί;
290 Τἀκεῖνα σῶμα, ταῦτα τ' ψυχὴν τρέφει.
Ἄρτῦ τίπτε μὲν εἷς, εἷς οἶνῦ τίπτε λάβοιτο;
Ξυσωματῦθαι πάντας εὖ τ' ἂν ἢ σαφές.
Εἰσὶ καὶ εἰν ἁγίοις ἰδιῶταί τ' ἀθενέες τ';
Εἰσ' ὃς διδάσκει ἡμέρως χρὴ καὶ φέρει.
295 Ἢν δ' ἡμέων βίον, ἢν δόξαν μενύθωσι, τί πρακτόν;
Εἷς περισκαλείθω, καὶ δύ, εἶτα πλείονες.
Ἢν δ' ἔτι καὶ φανερῶς ἡμέας βλάπτωσι, τί λοιπόν;
Τότ' εὐσεβῶν ἐκκλησίας ἐκβλητέον.
Ἐς τέλῦ ὀζ ἱερῦ λαοῖο μενῦσι βέβηλοι;
300 Ἐς' ἂν σαφῶς ἀλιγῶσι παρδεδρακότες.
Ἢ καὶ ἀμφοτέρωσε δίκη κράτῦ ἔλλαχεν ἥδε;
Θεὸς ξωειέρων ὅστι, συλλύων θ' ἅμα.

*Is then the Law of* Moses *out of date?*
280 1 *A* new *the* old *doth antiquate.*
*Where's now the* Sabbath? *Where's* Circumcision?
2 *We have the* things, *the* shadowes *gone.*
*Amongst the Saints what things are common? Knowst?*
3 *Goods of this* world, *but of* heaven *most.*
285 *Whereby we know Christs Souldiers, what's the* token?
4 *His* blood *shed, and body* broken.
*Can we him* eat *who hath so long been* dead?
5 *Under the formes of* wine *and* bread.
*How is the* bread *his* flesh? *the* wine *his* blood?
290 6 *They to the* soul *are drink and food.*
*Why doe we of* one *bread,* one *cup partake?*
7 *To shew that we* one *body make.*
*Must we for* weak *and* ignorant *people care?*
8 *Them gently* warn, *and with them* bear.
295 *What if they wrong us in our* goods *or* name?
9 *Tell* one *or* two, *then* more *the same.*
*What if they shall* persist *thus obstinate?*
10 *Let them be* excommunicate.
*Must they dwell in perpetuall* banishment?
300 11 *Till it appeare that they* repent.
*Can then the Church the* Keyes *thus* both *wayes use?*
12 God *with the Church doth* binde *and* loose.

*How*

1 Gal. 3. 9.

2 Coll. 2 14. & 16, 17.

2 Cor. 8. 14.

4 Matth. 26. 26, 27.

5 1 Cor. 11. 24, &c.

6 1 Cor. 10. 16.

7 Cor. 10. 17.

8 Rom. 14. 1. & 15. 1.

9 Matth. 18. 15. 16.

10 Matth. 18. 17.

11 1 Cor. 5. 5. 2 Cor. 2. 7.

12 Matth 18. 18.

Permissum quo more *novos* inscribere cives ?
Tinctu sacrati laticis *ingressus* patet.
305 Cur igitur mersamus adhuc de matre *recentes* ?
Ut consecrentur ritè *quamprimum* Deo.
Nónne *fidem* præmittit aquis divina papyrus ?
Fides *parentum* & *vota* prosunt liberis.
Quæ bona signantur venerandi fluminis *undâ* ?
310 *Venia*, ortus alter, vita de *tumulo* redux.
Dic, aqua cur *veniam* sancit diffusa per artus ?
*Maculas* ut aufert *unda*, sic *culpam* Deus.
Quæritur an *meritis* hæc indulgentia nostris ?
Dat hanc suâ *bonitate* permotus Pater.
315 Nemo igitur nobis peperit tam grandia dona ?
Insons *Jesus* imputato *sanguine*.
Qui sunt prisca Deus quorum peccata remittit ?
Qui se reos *fatentur* & quos *pœnitet*.
Quem peccâsse pudet veniæ sibi conscius ergò est ?
320 Si pollicenti *credit* & *fidit* Deo.
Estne iterum *lapsis* veniæ spes ulla superstes ?
Est, si patrati scelèris ex animo *piget*.
Sed quid habet *lymphis* commune recentior *ortus* ?
Ut mersus undis CHRISTIANUS interit.
325 *Vivere* at hunc ipsi tamen & *spirare* videmus.
Non ille *culpæ* vivit, aut etiam *sibi*.

Quæ

Κἀδδε γράφειν νεαρὸς τίνα δὴ τρόπον ὁδὶ πολίτας;
Θείοις λελῦσθαι νάμασιν μάνη θύρα.
305 Τίφθ' ὕδας ἐγχέομεν τίνων βρεφέεσι νεογνοῖς;
Ἁγνὸς ἵν' ὡς τάχιστα σήσωμεν Θεῷ.
Πίστιν ἄρ' ἐν βρεφέεσι τοῦ ὕδατος ἐ Θεὸς αὐτῆ;
Πίστις τοκήων καὶ λιταὶ χρησαὶ τέκνοις.
Σφραγίζει δ' ἡμῖν τίνα δῶρα σεβάσμιον ὕδωρ;
310 Ἄφεσιν, παλίμβιον βίον, κἀνάστασιν.
Εἰπὲ, τί ξυγγνώμην πρὸς περὶ ῥεῦμα καθαῖρον;
Κηλῖδας ὕδωρ, αἰτίαν κλύζει Θεός.
Ἢ ταύτης χάριτος τεπυχήκαμεν ἄξιοι ἡμεῖς;
Αὐτὴν δίδωσιν αὐτοκίνητος Πατήρ.
315 Ἄξιος ἔπος ἐὼν ἡμῖν πόσ' ἤρνυτο δῶρα;
Χρισοῖ ἀμέμπτοις προσλογίζεται πάθη.
Ἀλλὰ τίνες πολ' ἔασ' ὃς δυσνομίας Θεὸς ἦρεν;
Οἱ ὁμολογῶσιν αἰτίαν, ξυγῶσί τ'.
Ξυγγνώμην ξὺν ἢ οἶδεν ἁμαρτάδ' ὃν λάβεν αὐδώς;
320 Ἂν ἢ πεποιθὼς θαρσαλέως λόγοις Θεῶ.
Ἢ καὶ σφαλλομένοισι πάλιν περὶ ἐλπὶς ἂν εἴη;
Εἴη, πεσόντας φρενόθεν ἂν λύπη λάβοι.
Ἢ δὲ παλιντοκία καὶ ὕδασιν εἰ πὲ τί κοινόν;
Χριστὲ μαθητὴς, ὡς ὑποβρύχιος, θάνε.
325 Κεῖνον ὃ ζώντα πνέοντά τ' δυσκόμεθ' αὐτοί·
Αὐτῷ τέθνηκεν αὐτὸς, ἡ δ' ἁμαρτία.

Τίς

*How to* receive *new Christians are we wont?*
1 *Way is made for them at the* Font.
305 *Why doe they baptize* Infants *born but late?*
2 *To God we* soon *them* consecrate.
*Must they not* faith *first have whom we baptize?*
3 *The* parents *faith and vowes suffice.*
*Of what good things a signe doth* baptisme *give?*
310 4 Pardon, 5 new *birth*, 6 *again to live.*
*Why baptisme doth confirm our* pardon, *say?*
7 Water *filth*, sin *God takes away.*
*Doe we by our* deserts *procure this love?*
8 Gods *goodnesse onely doth him move.*
315 *Did none for us purchase so great a good?*
9 *Of guiltlesse* Christ *th'*imputed *blood.*
*Who are they, whose old sins God will forgive?*
10 *Who them* confesse, *and for them* grieve.
*Is he then who* repents *accounted just?*
320 11 *If he* beleeve *Gods word, and* trust.
*Doth for* relapsers *any hope remain?*
12 *If truly they* repent *again.*
*But how doth* water new *birth signifie?*
13 *A Christian like one* drownd *doth die.*
325 *Yet we to* live *and breathe behold him still?*
14 *Hee's dead to* sin *and his* own *will.*

*What*

1 Luke 18.15,16. Acts 2.39,4'. Acts 16.15,33, Gen. 17.12.

2 The same places.

3 1 Cor. 7.14.

4 Acts 2.38.
5 Rom. 6.4.
6 Rom. 6.3,4,5.

7 1 Cor. 6.11. 1 Iohn 1.7. Ephes. 5.26.

8 Rom. 3 24.

9 Psal. 32, 2. Rom. 4.8. 2 Cor. 5.19.

10 Prov. 28.13. Psal. 32.5.

11 Ephes. 2.8. Iohn 12.39,40. Acts 13.48.

12 Ezek. 18.21, 22, 27. Psal. 106.43,44,45.

13 Rom. 6.3, 4.

14 Rom. 6. 3,4,5,6, &c.

Quæ vita induitur meliori luce *renato* ?
Ad ejus instar quem Deo propter placet.
Nîl illi post hac superest *curæve metúsve* ?
330 Manet usque *sensus* prælium & mentis *bonæ*.
Brutam animi partem quæ nobis arma coërcent ?
Fides, Dei vox, pax, preces, jejunium.
Correctis jam nulla manent *vestigia* culpæ?
Hæc ipsa magna est culpa, *blandiri* sibi.
335 Ergò quid est in quo vincit *nova* vita *vetustam* ?
Quòd vitia debellata sine *regno* jacent.
*Lapsantésne* Deum possunt retinere faventem ?
Labis *reliquias* donat ob *Christum* pater.
Lympha *revicturum* quâ signat imagine corpus ?
340 Surgemus, urinator ut pelago solet.
Quæ loca dic *animas* sunt exceptura piorum ?
*Christo* manebunt *ultimum* junctæ diem.
Ille dies quis erit ? quos illucescet in usus ?
Cineres citabit civis ætherei *tuba*.
345 At cur infernis ex sedibus *ossa* resurgent ?
Ut æqua factis præmia, aut *pœnas* ferant.
Quâ statuit CHRISTUS *pœnâ* damnare rebelles ?
Flammâ *perenni* & morte quæ *nescit* mori.
At quæ dona *piis* bonitas divina paravit ?
350 Non *desitura* gaudia animi & corporis.

Exurgentne

Τίς ὁ βίος βάλετ' ἀμφὶ παλιγγενέϊ ἥρωϊ;
Ξύμμορφος ἀυτῷ, τοῦ χάριν δίκαιος ἦν.
Ἔστιν ἔπειτ' ἀπάνευθε φόβος, ἀπάτερθε μερίμνης;
330 Σαρκὸς τ' καὶ νοῦ πόλεμος ἄσπονδος μένει.
Οἷα τὸ τ' ψυχῆς ἄλογον μέρος ὅπλα δαμάζει;
Νηστεία, πίστις, θέσφατ', εἰρήνη, λιταί.
Νοῦν ὀρθοῖς προτέρης μένος ἐν δὲν ἁμαρτάδος ἴχνος;
Οὕτω φιλαυτεῖν ἐν δ' ἁμαρτὰς ὀ σμικρά.
335 Τοῦνεκα τί πλέον ὀξὶ παλιγγενέεσιν ἢ ἄλλοις;
Ἀρχῆς ὅτ' ἐκπέπωκε νοῦν ἁμαρτία.
Ἦ καὶ σφαλλομένοισι Πατὴρ Θεὸς ἔσετ' ἀρωγός;
Πατὴρ ἀφήσει σφάλματα Χριστοῦ χάριν.
Σῶμα παλίζωον φέρε πῶς αἰνίσσεται ὕδωρ;
340 Ἀνεισόμεθα μετὰ κολυμβητοῦ δίκην.
Εὐσεβέων ψυχὰς τίνα χωρία δέξεται ἁγνάς;
Χριστόζυγες μενοῦσιν ἡμαρ ἔσχατον.
Οἷον ἄρ ἦμαρ ἐκεῖνο πέλει; Τίνος εἵνεκα λάμψει;
Ἀρχαγγέλου σάλπιγξ νεκροὺς καλέσεται.
345 Τίπτε δ' ὀξὺ αἴδεω παλινάγρετα νίσεται ὀστᾶ;
Οἴσουτα ποινὴν ἢ γέρας καθ' ἀξίαν.
Τίς ὁ δίκη τῇ Χριστὸς Ἄναξ ἀποτίσει ἀλήτας;
Φλὸξ μὴ καμοῦσα, καὶ θάνατος ὢν ἀθάνατος.
Ποῖα δ' δῶρα Θεοῦ χάριν εὐσεβέεσι φυλάσσει;
350 Ἄλληκτα ψυχῆς σώματός τ' χάρματα.

*What life doth he put on who is* new *born?*
1 *To* Christs, *through whom God's pleas'd, conform.*
*Hereafter is all care and feare then past?*
330 2 *The wars of* flesh and spirit *still last.*
*The* sensuall *part what weapon can impair?*
3 *Faith, Gods word, peace, fasting and pray'r.*
*Have the* regenerate *no dregs within?*
4 *Such a* self-flattery *is great sin.*
335 *How doth the* new *life then excell the* old?
5 *Therein vice doth no* scepter *hold.*
*Say, how he who falls oft, Gods love retaines?*
6 *For* Christ, *God pardons what remains.*
*What sign gives* Baptisme *that we shall* revive?
340 7 *So they rise in the sea who* dive.
*Where shall the faithfull souls inhabit, say?*
8 *Ever with* Christ *at the last day.*
*What shall be done when that day shall give light?*
9 *Th' Archangels* trump *the dead shall cite.*
345 *And why shall* bones *rise from the grave again?*
10 *Their deeds shall finde reward or pain.*
*Into what torments will Christ* rebels *send?*
11 Perpetuall *fire, death without* end.
*But what good things doth God for* Saints *prepare?*
350 12 *Such joyes as* full *and* endless *are.*

Can

1 Gal.3.27. Rom.8.29. Phil.3.10.Col.3.9,10.

2 Rom.7.23,&c. Gal.5.16,17.

3 1 John 5.4. & 18. James 1. 18. 1 Pet.1.23. Rom.5,1. Matth.17.21. Matth.26.41. 1 Cor.7.5.

4 1 John 1. 8.

5 Rom.6. 12.14. Rom.7. 19. 1 John 3.9.

6 Isai.43.25. 1 John 1.7. Rom. 3.25.

7 Rom.6.3,4,5, &c.

8 Matth.19.28. 1 Thess.4.15,16,17. Matth. 25. 34. John 14.3.

9 1 Thess.4.16. Matth.24.31. 1 Cor.15.52.

10 Eccles.12.14. 1 Cor.4.5. 2 Cor.5.10. Apoc.20.12.

11 Matth.25.41. Mark 9.43.44.

12 Psal.16.9,10,11. 1 Cor.2.9. Mat. 25.34.

Exurgéntne iterum dilapsa *cadavera* tabo ?
Ità excitantur *farra*, corrupto satu.
Quale *prius* fuerat corpus num *tale* redibit ?
Non : sed *perenne*, *fulgidum*, *ætherium*, *veges*.
355 Ulláne erit *thalami*, potúsve, cibíve cupido?
Fruemur, horum nescii, ævo *cælitum*.
Lustrabítne oculos aut *Sol* aut Cornua Lunæ ?
Unum *jubar* divina *Majestas* erit.
Qualis erit nobis ibi, quæ promissa voluptas ?
360 Qualem nec *auris* nec *oculus*, nec *mens* capit.
Illuc ut venias ex norma vive *lavacri* ;
Adjutor adsit ille qui jussit Deus.

AMEN.

Ἦ ῥα καταφθίμβοι κέκυες πάλιν αὖ σήσουσι;
Ἐγείρεθ' οἷον φθαρτικὴ κόκκος σπορᾶ.
Οἷον ἔλω πρότερον δέμας, ἢ καὶ τοῖον ἄνεισιν;
Οὐκ· ἀλλ' ἀθάνατον, λαμπρὸν, αἰθέριον, νέον.
355 Ἦ τις ἔρος γάμου, ἢ πόσις καὶ βρῶσις ἔσται;
Τέκνων ἄπειροι ζήσομεν ζωὴν θεῶν.
Ἥλιος προΐει φάος ἢ κεροῦσα σελήνη;
Μόνη μί' ἀκτὶς παμφαὲς θεῦ σέλας.
Ἔνθα ἢ τεκνωλὴν τίνα θεῖον ὑπέρχετο νεῦμα;
360 Οἷαν λάβοι μήτ' ὄμμα, μήτ' ὦς, μήτε νοῦς.
Βαπτισμῷ ζώης ξύμφωνος ἵν' αὐτὸς ἴκοιο·
Ἔλθοι πόνοις ἀρωγὸς σωτείλας θεός.

Ἀμὴν.

*Can bodies quite consum'd again then rise?*
1 *So* Corn *springs up, whose seed first dies.*
*Such will the body rise as it did fall?*
2 *Immortall, bright, strong, spirituall.*
355 *Shall we then* marriage, meat, *or drink desire?*
3 *We shall be like the* heavenly *Quire.*
*Shall our eyes see the* Sun, *or horned Moon?*
4 *Gods beames will make one constant* Noon.
*What are those pleasures that we there shall finde?*
360 5 *Above the sense of th'*ear, eye, minde.
*Thither to come, as Baptisme teaches, live;*
6 *Such grace he, who commands, God give.*

AMEN.

The Translators to the Reader.

Say not, we have *translated* well. Well *hee*
*Translates*, whose life shall with these lines agree.

1 Job 19.25,26. 1 Cor.15.35,36,37. Isai.26.29.

2 Dan.12.3. 1 Cor.15.42, &c.

3 Luke 20.35,36

4 Rev.22.5.

5 1 Cor.2.9.

6 Tit.2.11,12,13. Tit.3.4,5,6,7. Phil.1.6. Phil. 2. 12,13. Phil.4.13.

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FINIS.

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# Obſervatiunculæ in Græcæ Metaphraſeos aliqua leviora ſubtilioráque extra Grammaticam poſita.

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VErſu 3°. Οἶδα] Ei initialis à Grammaticis cenſetur immutabilis. Secus eſt in hâc voce. Æquè enim mutatur in Εἴδω quod facit Οἶδα, atq; in Πείθω quod Πέποιθα. Sic ab Εἴκω (Syllabico augmento præfixo) fluit Ἔοικα.

4°. Ῥοιῇς] Verbale præteriti Medii à prima ſingulari, ut τέτροφα τροφή. Rara ſunt horum in α deſinentium, & ab hoc tempore ortorum verbalium exempla quorum rationem Grammatici nobis tradiderunt. Ea quæ habemns ρ præmittunt τῷ α. Contigit hoc quod illi exiſtimaverint Circumflexa deſtitui Præt. Med. ipſiuſque formativo. Aor. 2. Activo cum prole ejus, Futuro ſecundo Activo puris. Falſi poſtulamus hunc Canonem ratiunculâ unâ alterâve.

I Prima ratio ſit hæc. A Pr æter. Med. puro in prima Con-

 jugatione

jugatione contractorum frequentia fluunt Verbalia quæ arguunt Præt. Med. aut esse aut fuisse.

Πνέω· Ἔπνεον· Πέπνοα· Πνοὰ & Poeticè Πνοιά.
Πλέω· Ἔπλεον· Πέπλοα· Πλοὰ & P. Πλοιά.
Ῥέω· Ἔῤῥεον· Ἔῤῥοα Ροὰ & P. Ροιά.
& πνόος· πλοῦς, atque Ῥοῦς.

II. Dantur præt. Media pura contractorum. In prima Conjug. arbitror esse.

Εἴδεω· Εἴδεον· Εἴδεα. unde Εἰδῶς.

In secunda Conjug. frequentissima res.

Μάω· Ἔμαον· Μέμαα· unde μεμαὼς, μεμώς.
Βάω· Ἔβαον· βέβαα. unde βεβαὼς, βεβώς.
Γάω· Ἔγαον· Γέγαα· unde γεγαὼς, γεγώς.
Sic Ἐκγάω· Ἐξέγαον· Ἐκγέγαα. Quod verbum videri potest V. 35. Item

Ἑσάω· Ἔσαον, Ἔσαα· unde ἑσαὼς, ἑσώς.
Διεσάω, Διέσαον, Διέσαα, unde διεσαὼς, διεσώς.

Receditur hic iterum à Grammaticorum Placitis. Camdenus voces hujusmodi Præteriti Medii esse vult. Vossius videtur inflectere quasi præteriti Activi essent, quod in ἔσαα facit etiam Camdenus. Uterque tamen Ionicam Syncopen asseverat. Sed quid opus Ionismo? quid singulari exceptione? Placuit muros dividere & mœnia pandere cum bifores valvæ patescerent. Placuit nodum in scirpo quærere. Pendet hæc hallucinatio ab alia: ita error errorem trahit & est absurdorum vinculum. Nam formatio Præteriti Med. non certò constituta est, nisi quod Vossius cum 3s enumeraret modos, ultimum rectum nominet potiùs quàm statuat qui est ab Aor. 2o Act. ceducendi modus simplicissimus, cùm idem observet trium temporum esse eandem figurativam.

5. Ἔοργα

5. Ἔοργε] Pauca ſunt Themata quæ incipiunt à vocali aut diphthongo & nihilominus ſequuntur analogiam verborum à conſonanti incipientium. Grammatici hoc tribuunt anomaliæ Atticæ. Ἔολπα ab Ἔλπω· Ἔοργα ab ἔργω· Ἔοικα ab εἴκω. In quibus omnibus vocalis mutatur regulariter, & juſta ſyllaba præponitur incremento non Attico ſed communis præteriti formativo: quoad natura primæ literæ patiatur, ut in in ςρέφω ἔς ςροφα; ſic ἔργω ἔοργα. Neque enim poteſt repeti duplex conſonans propter nimiam aſperitatem, neque vocalis propter nimiam mollitiem. Par ferè modus in ἔαγα ab ἄγω, frango, in ἔαδα ab ἄδω. Item ἐώνημαι, ἔωςμαι· quæ omnia communia & regularia. 13. Σημεῖον] Figura denominativi in εῖον. 222. Σῆμα σημεῖον, & Μνῆμα μνημεῖον.

20. Διαςαλεῖ] Figura derivativorum verborum orta ex tertiâ ſingulari præteriti Paſſivi Verbi 2. Conjug. in μι. Par ratio deriv. Ver. & 1. conjug. in Ευθετῶ quod ſequitur, atque hic in Διαςαλῶ.

21. Εἰκών,] Verbale Præſentis Activi in ων. differt à Participio præſ. quod & acuatur in fine & inflectatur per ον Θ penacutum non οντ Θ ante penultimâ acutâ; eſt etiam hæc Verbalium figura. à 1. Præt. paſſ. & à Præt. Med. ut Κευθμὼν, Κλυδών, & inflectuntur par ῶν Θ penultimâ circumflexâ.

33. Πρόσωπα;] Πρόσωπον Figura Verbalis in ον Neutralis orti ex Præt. Medio. Sic 280. ξύμβολον quod ſequitur

39. Θεσμὰ] Fit hoc Heteroclíton Poëticum, à Θεσμός dicitur θεσμοὶ & Poët. θεσμά. Dicitur θύρσ Θ pluraliter θύρσα in Epigrammatis

——— θύρσα Λυαίῳ.

43. Αὐτομάτως] Simplex hujus vocis Ματῶς à Ματὶς primam radicem habere videtur Μᾶν. Nam hoc à μέμαται unde & 102 Μάτλιν· quæ omnia habuisse videntur significationem sponte & temere ruendi atque sine lege sine consilio.

51. Φύτλη] Figurâ Verbalium in λη 2. sing. Præt Pass. oriundorum· γνέθλη eodem habet se modo, tantùm quod mutet tenuem ante paragogen in aspiratam: nec aliter Doricum φυσίθλα (unde *Caninio* fistula) facit. Fluit & hæc terminatio à præsenti, ut in 227. θυπλὴ, & 359. τερπωλή. Eadem est & apud Latinos Figura ut *Medeor Medela, Tutum Tutela.*

55. Ἀνδρομέλιν] Figura μεθ. ab genitivo in ος, denominativa vox cadit.

57. Ὄνωμα] Verbale videtur Ὄνομα ex Ὄνομαι Ὀνόσομαι. F. M. Ὤνομαι Pr. Passivum: idque in deperdita significatione, quæ tamen videtur fuisse *compello* simpliciter, licet jam in deteriorem partem tracta reprehensionem adjiciat.

60. Ἄμμιγα] Adverbium Verbo ortum in præteriti Medii primâ sing. Μίγα. Gemina ratio in Ὄχα.

71. Χραισμεῖ] χραισμέω, à χράω. Figura derivationis (quoad novi) solitaria.

87. Ἐυχετάασθαι] Ἐυχετῶμαι, est Figura frequentativorum. Paria sunt Μέλειν Μελετᾶν, & Ἐυχεσθαι, Ἐυχετᾶσθαι. Est item Figura frequentativorum apud Latinos in *ito*, ut *Ago, Agito*.

128 Τ'αὐδρὸς Crasis committitur in genitivis hisce α producta tantum. Ita in Dativis, ut

132. Τ'αγανῷ.] Nominativis item cum Accusativis & singularibus & pluralibus Neutrius generis idem accidit.

137. Η'ν δ' ἡμέας ωεὸτερός πε ἀεικέα μηχανόωτο] Μήδεσθαι & Μηχανᾶσθαι, & Δρᾶν apud Poetas Accusativum & Re-

&

& personæ regunt.

146. Γαμηλίων [Figura denomin. in ηλιος.

149] Ἐπαστεῖν] Fit ἐπαστεῖν ab ἐπὶ & ἀστέω inusitato. Aor. secundum ejus est ἔπασσον unde Homerica ἐπίσσῃ & ἐπασσῖν, & si fortè ἐπασσόν & ut ἔασον non inveniatur, est tamen apud *Pindarum* ἀστέσθαι Infinitivum ab ἐασόμλω fit ἀστέω per παλινδρομίαν Temporis & Metathesin literarum ab ἔψω.

Ἔπω, Ἕψω· Σπέω.

Ἔχω, Ἕξω· Σχέω. Hinc 359. ὑστεσχόμλω.

Ἅπω, Ἅψω. Σπάω. Sensu etiam conveniunt, nam Ἅπτεσθαι est manus admoliri, & Σπᾷν est manus inferre. Violentas adhibere manus.

Simili modo non planè gemino.

Ἔπω, Ἕψω· Ἴσσω· Ἴπω, ψω· Ἴσκω dicitur & à Σχῶ· Ἴσχῶ.
(ut patet per Ἐνίσσω· Ἐνίπω, ψω.
Ἐνίσκω. Est etiam 159. Ἀπσχῶ)

Ὄπω, Ὄψω· Ὄσσω.

150. Ἀδμὴς] quasi Ἀδαμής. Figura Verbalis in ης à primâ præt. Medii & ἐυλαβής. Vossius tribuit Verbalia in ης Aor. 2° Activo, ut Ἐλλιπής. Neque id solum sed & in η vel εα & ος. Ego libens non appono multa huic tempori Verbalia. De reliquis facilè transeunt in præt. Medium: de hâc terminatione hæsito. Quædam cadere videntur à præsenti: ut Ἐυσεβής. 349. Ἐυσεβὴς & siqua alia.

Quædam æquè quadrant præ. Medio ut Ἐυλαβὴς· Ἀδμὴς, & siqua alia,

Quædam inclinant in Aorist. secundum ut Ἐλλιπὴς Ἐμμαρὴς, & siqua alia: nisi aliter salvari res possit: nisi antiquiùs

tùs præt. Med. usa fuerint vocalibus penultimis Aor. β; sicut utuntur Characteristicâ ejusdem.

151. Ὁμόζυγος] Ὁμόζυξ fieri arbitror per Syncopen recti ὁμόζυγος, non verò γος fieri à Genitivo, ὁμόζυξ per παλινδρομίαν caluum.

161. Πυλῶνες] Denominativa in ων etiam sine significatione continentis ut Πλαπανὼν, Ὀινών.

183. Βροτὲς νόον ἐξαπατῶσαις] Syntaxis non differt ab Hesiodea. Ἔργ. α.

Μηδὲ γυνὴ ἔς νόον--- ἐξαπατάτω.

187. Ἐφεῖμέων] Ἐφεῖμὴ puto ab Archaico Ἔφεσμαι (quod Ἐφεῖμαι nunc) σ ab eunte Atticè in τ. Sic Αὔτμὴ ab Ἥυσμαι Verbale præt. Pass. sic in μος terminatis. Ἅλμὸς videtur factum ab Ἅλμ.

190. Πρηνάλεος] αλεος penacuta paragoge Figura ex prima præsenti Activi.

Πρηνῶ· Πρηνάλεος.

Δινῶ· Δινάλεος.

Θαρσῶ· Θαρσάλεος.

Ἔργω· Ἀργάλεος.

Θήγω· Θηγάλεος.

210. Ἡγεμὼν] Verbale in μων cum penult. brev. & acu ultimâ.

219. Λείψανα.] Λείψανον· Verbale in ανον ortum ex secundâ præt. Pass. Puto φασγανον oriri ex Metathetico præsenti φάσγω pro σφάγω, & quod σφάγω. sit Æolicum derivativum ab σφαγα.

260. Κύριον] Nunquam reperi vocem hanc nisi primâ longâ,

gâ, & Κῦρος unde fluit. Sophocles producit: Producit & Author Ecclesiasticus qui Calendarium scripsit. Apollinarius non habet per totos Psalmos ubi nihil frequentius L X X. Interpretibus. Eadem ratio in 80. ἀκυρῶ.

345. Παλινάγρετος] Αγείρω, pro Εγείρω, & Ἀγαλέος ab Ἔργω pro Ἐργαλέος dici videntur εὐρυσομία vulgari.

Ib Νίωτος] Puto Æoles pro Νέομαι dicere Νίομαι. Salmasius ait pro Ποθέω proferre Κοφίω.

361. Ὅιαν λάβοι μήτ' ὄμμα μήτ' ὦς, μήτε νῶς.] Plutarchus ex Empedocle phrasin huic similem citat. Canit enim Siculus Philosophus de principiis, ut opinor, quòd essent.

—— μήτ' ἐπίδεκτά ποτ' ἀνδράσι, μήτ' ἐπάκουα,
Μήτε νόῳ περίλιπτα ——

362. Ἄρωγος] an Verbale primæ præt. Med. Nam ut Vossius,

Ῥήωρ Ἔρρωγα Ῥῶξ (puto à ῥωγός) sic Ἀρήγω· Ἤρωγα, Ἄρωγος.

Neque veridissimile est, ut η abeat in ω, cum ε abeat in ο.

## *Apologia.*

Hic pauca subnectenda censui quæ ut digito monstrem atq; alios quasi moneam, meâ maximè interfuturum est. Erit fortasse qui vocem pudenter procusam, qui anciptia versûs, qui frequentem Crasin vitio daturus sit, sed meo sensu me involvo. Antiquorum monumenta prætendo & invidiæ oppono. Ausus sum verba quædam enovare: quæ ipsa res & est antiqua & per quodvis ævum traducta.

——— *Licuit semperque licebit.*

Si modestè, si aptè,
Specimini sint quæ subjiciuntur.

Ou-

Ὀυδενόθεν Σταυροπηξ.
Δαβιδόθεν Φιλήνωρ
Ξύγκοινος Ξυσωματοῦμαι datur n. & σύσωμος & σωμα-
Πρόσπαυσις Χρισόζυξ. (τοῦμαι.
Ἰζόμιδος.

Quod atinet ad ξωνὲν puto Συμμία reperiri in Synesio.

In metro sæpiusculè obsorpta particula Ἡ videbitur apud Homerum quoq; & alios antiquos. Ἡυδόκησ' ἐν τεταῖ. Iambus est quam usurpat pariter Aristophanes in fine versus.

Securum illud & parum rotundum — βασιλεὺς ὥς; respondet tamen Homerico -- λύκοι ὥς, & Virgiliano --- Lupi ceu. Item --- πέλεκυς ὥς & ——— κύων ὥς.

Παλιγγενεῖ ἥρωϊ. Talis Ectasis in Homerico
——— τέκνεϊ ᾧ. & πόσει ᾧ.

In Crasib. frequentiss. est Sophocles; & certè Crases particulas admittunt in carmen quæ versum & complent & concinnant. Hæc mea esse duxi ut submonerem; cætera sunt Lectoris ut faveat.

FINIS.

7 JY62